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Southern Folklore Quarterly



MARCH - 1944

VOL. VIII

No. 1

THE SOUTHEASTERN FOLKLORE SOCIETY
EDITORIAL OFFICES — UNIVERSITY OF FLORIDA

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Southern Folklore Quarterly

VOLUME VIII

MARCH, 1944

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RIDDLES IN THE OZARKS *

by

Vance Randolph and Archer Taylor

The following two-score riddles were collected in the Ozark Mountains of Missouri and Arkansas in the last twenty years. They include some texts not reported elsewhere and some interesting versions of familiar texts. The arrangement which I shall adopt depends on certain fundamental stylistic features of riddling. The characteristic feature of the largest class of riddles consists in comparing an object to something entirely foreign, and the wit of such inventions lies in the surprise occasioned by discovering that the comparison was, after all, correct although we were misled. The arrangement depends, therefore, on the manner of comparison and not on the answer to the riddle. There are the following categories: comparisons to something which is alive but so vaguely described that we cannot identify it as an animal or a person, comparisons to an animal, comparisons to a person or persons, comparisons to a plant (examples are lacking in these texts), comparisons to a thing, and finally comparisons enumerating (a) a series of comparisons, (b) the form of the object, (c) the color of the object, (d) acts characteristic of the object. As is evident, the last group does not suggest clearly a specific object which is not the answer. A second class of riddles consists in a description, usually a description of an event rather than an object, which only the inventor knows. Since he alone can guess the answer and since his setting of a puzzle impossible to solve is supposed to save his neck, I shall call these riddles "neck-riddles." A third class of riddles involves a demand for a particular bit of information. These are Biblical, arithmetical riddles or the like. A very curious class of riddles employs unintelligible names for familiar objects. Finally, there are conundrums of various

* Vance Randolph has collected the riddles in this article and Archer Taylor of the University of California at Berkeley has arranged the text and supplied the annotation.

kinds. The arrangement below is in this order. The brief commentary is intended to show the distribution, history or other peculiarities of the texts.

I. Comparisons to a Living Creature.

1. *Up hill, down hill,
Stands still, but goes to mill every day. — A road.*

The riddler vaguely suggests a horse, but the descriptive details are too few for the hearer to be certain. This version is closest to an Indiana text (Brewster, 45),¹ which also contains the reference to the mill, but the fundamental idea is frequently found in English riddles. See Waugh, Canada, p. 69, No. 787; Beckwith, Jamaica, p. 200, No. 156 a; Parsons, Antilles, III, 447: St. Thomas, 27; Redfield, Tennessee, p. 42, No. 89. There are a few parallels elsewhere, but the idea is not extremely popular. See German: Hanika-Otto, 603. French: Rolland, 29; Rolland, Rimes, p. 198, No. (Who goes to Paris without stopping?). Wotyak: Buch, 43 (It goes and goes, but never comes to an end). Parsee: Munshi, p. 417 (There is a substance which, though it follows us wherever we go, is stationary).

II. Comparisons to an Animal.

1. Unidentified Animal.

2. *Sometimes with a head,
Sometimes with no head at all;
Sometimes with a tail,
Sometimes with no tail at all.
What am I? — A wig.*

Not reported hitherto.

2. Animal Identified.

3. *Splash about, dash about,
Frog in the well, can't get out. — Churning.*

Not reported hitherto. The "frog in the well" is the pat of butter as it forms.

4. *What is it has a head, foot, and feathers,
Yet is not a fowl? — A bed.*

¹ The collections cited will be found in Archer Taylor, "A Bibliography of Riddles," *FF Communications*, 126; Helsinki, 1939. Riddles are cited, whenever possible, by number and not by page.

This varies somewhat from the usual comparison of a bed to a creature having members which it cannot use properly. See "It has four legs and a foot and can't walk. It has a head and can't talk" (Farr, Tennessee, p. 323, No. 80). The mention of feathers is rare in English versions but can be paralleled in such Eastern European texts as the Lithuanian "It has feet but does not walk; it has feathers but does not fly; it has straw but does not eat; it has a soul but not always" (Jurgelionis, 402) or the Polish "What animal has four legs and feathers?" (Gustawicz, 199).

5. *Over on the hill stands a big red bull,
Eats grass all day but never gets full. — Mowing machine.*

The usual answer is "Threshing machine," which is more appropriate to the red color and the size; see Brewster, Indiana, 34; Hyatt, Adams Co., Ill., p. 689, No. 10925. Compare also the Canadian "Down in a green lane there stands a red cow; she eats and eats, and yet she never gets full. — Threshing machine" (Wintemberg, p. 150, No. 131). These riddles are adaptations of the widely known comparison of a mill to an insatiable animal.

III. Comparison to Several Animals.

6. *Two legs set on three legs
A-holding one leg in his lap,
In come four legs, run off with one leg,
Up jumped two legs, grabbed up three legs,
Threw it at four legs, made him drop one leg,
Run off on three legs. What is it? — Man sat on a stool,
holding leg of mutton. In came a dog, ran off with the
leg of mutton. Up jumped the man, grabbed the stool,
threw it at the dog, hurt his leg, made him drop the
mutton leg and limp away.*

This version makes the unusual suggestion that the dog limps off on three legs, but agrees generally with the many texts current in Europe in Poland, Czechoslovakia, and westward, from the sixteenth century on. A few Hungarian versions exemplify the less widely-known variant in which the man is a cobbler: "Two-Foot sit on Three-Foot, they together make One-Foot, Four-Foot enters, it seizes One-Foot, Two-Foot get angry, picks up Four-Foot, [who] drops One-Foot immediately" (Kriza, 110).

7. *Thirty white horses on a red hill,
Now they chomp, now they tromp,
Now they all stand still. — Teeth.*

Although rather popular in English riddling, this conception has close parallels only in France and Germany. See Breton: Sauvé, 116 a, b. German: Haffner, 112. French: Rolland, 123 e. More remote are "A cave filled with white horses" (Polites, *Neohellenika Analekta*, I, 245, No. 292); "In the lowlands I have thirty light blue horses" (Turkish in Russia: Katanov in Radlov, IX, 238, No. 31); "I have many white horses which feed in a cave" (African, Sesuto: Norton and Velaphe, 47). I note no parallels to the English conception that the horses move and stop in unison.

IV. Comparison to a Person.

1. Description in Terms of Form.

8. *Long neck and no hands,
Hundred legs and can't stand,
Runs through the house of a morning,
Stands behind the door when company comes. — A broom.*

Not hitherto reported. The fundamental conception of likening a broom to a person (the "hundred legs" are the stalks) — here to a child frightened by visitors — is widely known. Compare the Haytian French "My mother has a little girl. Every morning she does a minuet" (Parsons, *Antilles*, III, 449: Hayti, 33); the Lettish "Grandmother in the corner with her head bound up" (Bielenstein, 580, 581), which refers to a broom tied with a cloth for brushing down cobwebs; "A woman turns hither and thither when leaving the house" (Indian, Bhil: Hedberg, p. 878, No. 83), which refers to sweeping the doorstep.

2. Description in Terms of Dress.

9. *Little Dora Dimple
In a white shimmy [chemise]
The longer she sets
The shorter she gets. — A candle.*
10. *Little Nannie Nettycoat
In a white petticoat
With a red nose.
The longer she stands
The shorter she grows. — A candle.*

The first variant has not been reported before. This very popular English riddle has parallels in Frisian, Flemish, German, and the Scandinavian languages, but seems to be virtually unknown in the

Romance languages. There are some parallels in Eastern Europe; see the Lithuanian "There stands a man on a hill. The longer he stands, the shorter he becomes" (Jurgelionis, 378) and the echo of Little Red Riding Hood in "A white maiden with a little red hood, her shirt [wax] is made of all the plants" (Jurgelionis, 379). Compare also the Arabic "I saw a graceful woman, who grew shorter and shorter, so that when she died, there was nothing to bury" (Friedreich, p. 178, No. 15).

11. *As I went through the garden gap,
Who did I meet but Dick Red-Cap,
A stick in his hand, a stone in his throat,
Guess me this riddle an I'll give you a goat.*

— Answer lacking.

The answer is "cherry." The last word should be "groat," but it conveyed no meaning to the speaker, who substituted a more familiar word of similar sound. The fundamental idea serves to describe a variety of fruits; see Archer Taylor, "An Armenian Riddle of an Eggplant," *California Folklore Quarterly*, I (1942), 97-98.

3. Description in Terms of Action.

12. *Little Polly Pickett
Run through the thicket,
Out and in and back again
With one leg tied to the door jamb. — A shuttle.*

This excellent riddle has not been reported before. It shows some similarity in conception to No. 8 above and employs the notion often used of a needle going back and forth through a hedge.

13. *What is the bashfullest thing in the house? — The clock.
Look how it stands with its hands before its face.*

Like most riddles resembling conundrums, this riddle involves a pun on an essential word, in this case, the word "hands."

V. Comparison to Several Persons.

14. *Seven girls in a house, nary a door nor a winder. How
did they git out? — Through the holes, where the doors
and windows should have been.*

This riddle, which is not fully intelligible, may be related to the conception of the seven holes in the human head; see W. A. Kozumplik, *Southern Folklore Quarterly*, V (1941), 1-24.

VI. Comparison to Plants.

Examples lacking.

VII. Comparison to Things.

15. *Iron roof, glass walls,
Burns and burns and never falls. — A lantern.*

This ingenious comparison to a burning house (which is, moreover, built of unusual materials) has not been reported before.

16. *In marble walls as white as milk
Lined with a skin as soft as silk,
Deep in a pool of crystal clear
A golden apple doth appear,
No doors there are to this stronghold
But thieves break in and steal the gold. — An egg.*

This text, which is evidently of literary rather than popular origin, has been reported many times as current in English tradition. The fundamental ideas — the comparison of the yolk to an apple in a pool and the comparison of the shell to a house without doors — are found in many riddles for an egg.

17. *Whimiky whamiky
Fore board an' damiky
Stand up an' lamiky
With four whirligigs.
What is it? — A churn.*

This hitherto unreported riddle involves a comparison suggesting a man standing in a carriage as he drives. "Whimiky whamiky" implies the slashing of his whip or the thrashing of the churn; the meaning of "damiky" is obscure; "lamiky" also refers to the beating of the churn; and the four whirligigs are the four wheels of the carriage or the blades of the churn dash.

18. *As I walked down a sandy road
I found a little green house.
Inside the little green house was a little white house,
Inside the little white house was a little red house,
Inside the little red house was a lot of little black boys.
What did I find? — A watermelon.*

This comparison is widely known throughout the Southern States and elsewhere is also applied to a cantaloupe, cucumber, or gourd. Compare the Modern Greek "A yellow tower, white curtains, and yellow monks sitting inside. — Cantaloupe" (Polites, *Neohellenika Analekta*, I, 201, No. 43), or the Suriname soursop riddle, "The church is colored green, the priest is dressed in black, and the people are in white" (Herskovits, p. 437, No. 16 a). A Serbian riddler adapts it to Mohammedanism in "The mosque is full of black Arabs. — Watermelon" (Novaković, p. 205, No. 9). The conception is so obvious that it seems to have been invented independently as in the Samoan papaya riddle, "A numerous company of brothers hides in a cave that has no opening" (Heider, 29).

VIII. Description in Terms of Comparisons.

19. *Light as a feather,
Nothing in it,
A stout man can't hold it
More than a minute. — Breath.*

Not hitherto reported.

IX. Descriptions in Terms of Form.

20. *Two hookers, two lookers,
Four stiff standers,
Four downhangers,
A lick and a wagger-about.*

For discussion of this international riddle see A. Aarne, *Vergleichende Rätselforschungen*, Helsinki, 1918, II, 60-125.

X. Descriptions in Terms of Color.

Examples lacking.

XI. Descriptions in Terms of Acts.

21. *Didn't want it, tried not to get it,
Wouldn't give it up for a bootful of money. — A bald head.*

A modern version of a riddle first recorded in the Merry Riddles of 1629; see Brandl, p. 19. Examples are abundant in the tradition of the Southern States, but not elsewhere. The fundamental idea is applicable to a baby, "I haven't got it and I don't want it, but if I

had it, I would sell it for a thousand pounds" (Greenleaf, Newfoundland, p. 13, No. 40).

22. *Over the water she walked,
Under the water she walked,
Nary a drop touched her. — Woman crossing a bridge,
with a bucket of water on her head.*

Generally known in English, German, and Scandinavian tradition.

23. *A house full, a hole full,
Can't ketch a bowl full. — Smoke.*

Widely current among English riddlers.

NECK-RIDDLES

The following riddles describe a scene known only to the speaker and therefore capable of being adequately interpreted only by him. For an introduction to the genre see Herbert Halpert, *Southern Folklore Quarterly*, V (1941), 197-200.

24. *Riddle my riddle my ridey,
Where did I set last Friday?
The wind blew high, my heart did ache,
To see what a hole the fox did make. — A man sat in a
tree watching his enemy, a man named Fox, dig a hole
to bury him in.*
25. *Riddle-um, riddle-um, rideo,
Guess what I seen last Frideo!
How the wind did blow,
How the leaves did shake,
Look what a hole the fox did make! — A girl an' boy
sparkin,' they dug a hole in the ground an' layed down
in it.*
26. *Under gravel I did travel,
On oak leaves I did stand,
Rode a horse never branded,
Carried a flagstaff in my hand. — Boy with gravel in
his hat, oak leaves in his shoes, riding a stick for a
horse, carrying another stick with a rag tied to it.*

This last text is the only one containing the characteristic suggestion that the riddle is the means of saving the man's life. It is, like the three immediately preceding texts, very corrupt; but also very interesting for the changes which it illustrates.

27. *Corn eats corn in a high oak tree,
Guess this riddle and you can hang me. — A soldier
named Corn, eating parched corn in a treetop while
hiding from bushwhackers during the Civil War.*

MYSTERIOUS NAMES

The significance of this curious genre of riddle has never been adequately explained; see R. Petsch, "Die Scheune brennt," *Zeitschrift des Vereins für Volkskunde*, XXVI (1916), 8-18.

28. *I run out of my wicky wicky wackem,
I holler up Tom Tackem,
I send Tom Tackem to run Broom
Smackem out of my wicky wachem. — I call up a dog
to run cow out of my sorghum patch.*
29. *As I walked out of my whirly wheely wackem,
There I met bone-backem,
I called Tom Tackem to run bone backem
Out of my whirly wheely wackem. — Whirly wheely
wackem = garden; bone backem = rabbit; Tom Tackem
= dog.*
30. *As I went over old humbo jumbo,
Old humbo jumbo janey,
There I met old lacktem packem,
Old lacktem packem paney,
I got down old hittem tittem,
Old hittem tittem taney,
And I shot old lacktem packem,
Old lacktem packem paney,
For carrying off my ackem paney. — Humbo jumbo =
rock fence; lacktem packem = fox; ackem paney =
rooster; hitten tittem = shotgun.*

BIBLICAL RIDDLES

31. *God made Adam out of dust,
But figured best to make me fust [first].
I was made without a soul,
I swum the sea from pole to pole,
But His most holy wit did see
To put a living soul in me.
And then from me my God did claim
And took that soul from me again.
And when from my lips that soul had fled,
I was the same as when first made. — A whale, when he
swallowed Jonah and spit him out again.*

CONUNDRUMS

32. *What happened when the billy-goat got turned into the cowlot? — The old woman turned to milk, and the goat turned to butter.*
33. *What kind of chickens has their eyes closest together? — The littlest ones.*

Usually asked of fish rather than chickens.

34. *As I went over London Bridge,
I met a little gal a-cryin',
I ask her what was the matter,
She said her mother was under the bridge a'dyin'. —
Women went under the bridge to dye their clothes.*
35. *Gold is my fiddle, silver is my bow,
I've told my name three times
And still you don't know. — The name is My.*

HISTORY OF THE LOUISIANA FOLKLORE ASSOCIATION *

by

Calvin Claudel

Alcée Fortier is well-known as a collector of Louisiana folktales, but little has been written about his work as a pioneer of the folklore movement in America. Because of Fortier's work in this field, Louisiana was one of the first places in America where there was an awakening of interest in folklore.

In 1887 Alcée Fortier read before the Modern Language Association at Philadelphia a paper containing ten Louisiana-French folktales, proverbs, sayings and songs, which appeared in the third volume of the *Transactions* of the Association. This paper was also reprinted separately by the Modern Language Association.¹

Before this period there had been little interest in American folklore. There was a great need for a national folklore society and an organ for publication. Fortunately some outstanding scholars recognized this necessity. On January 4, 1888, the American Folk-Lore Society was organized for the collection and publication of the folklore of the American continent. Fortier was one of the most vigorous and outstanding leaders in this movement.

In his early years Fortier had close contact with southern Louisiana plantation life and the folk culture of the negroes, whose language and folklore he studied. He was born June 5, 1856, in Saint James Parish, Louisiana, his ancestors coming from Brittany, which endowed him with one of the richest and most colorful folk traditions of France. He had the advantage of learning Louisiana French dialects, the importance of which in the field of culture and scholarship he recognized. Fortier also studied in France, bringing back to America European interest in world folklore.

In order to carry out its plans of publication, the American Folk-Lore Society established at the time of its formation in 1888 the *Journal of American Folk-Lore*. From that time on there developed a widespread interest in folk culture.

* The following history of an early American folklore society has been submitted to SOUTHERN FOLKLORE QUARTERLY as an addendum to the splendid description of North American folklore societies compiled by Wayland D. Hand and published in the *Journal of American Folklore*, LVI (July-September, 1943), pp. 161-192.—(Editor.)

¹ Fortier, Alcée. *Bits of Louisiana Folk-Lore*. (Extracted from the *Transactions* of the Modern Language Association of America.) Baltimore, 1888. Vol. III.

In connection with the American Folk-Lore Society, there developed at that time the Louisiana Association of the American Folk-Lore Society, which was no doubt the most active and outstanding local organization of American folklore societies. This movement was the fruit of the indefatigable work of Alcée Fortier, then Professor of Romance Languages at Tulane University. This group first met at Tulane in New Orleans, Monday, February 8, 1892.²

Before the formation of the American Folk-Lore Society, Alcée Fortier had already published a small number of Louisiana-French folktales as noted. The year the national society was formed he became a member and a contributor to the *Journal*, bringing into the Society two other members from New Orleans — William Preston Johnston, President of Tulane University, and J. Hanno Deiler. From then on Fortier was very active in the American Folk-Lore Society with the membership of the Louisiana Association. From 1889 to 1890 William Preston Johnston was a member of the Council of the American Folk-Lore Society. In 1889 at the first annual meeting of the Society at the University of Pennsylvania, Fortier presented a paper, "Louisiana Folk-Lore Stories." In 1891 he was chosen member of the Council. The following year he gave a lecture at Monteagle, Tennessee. "He pointed out the treasures of popular tradition existing in Louisiana, and stated the purposes and objects of the American Folk-Lore Society."³ In this same year of 1892, Fortier, besides being on the Council, was on two committees of the national society, the Committee on Additional Publications and the Committee on Correspondence with Local Societies.⁴ Yet the most outstanding fact is that in this year there were twenty-eight members from New Orleans in the American Folk-Lore Society. Of course, this was partly due to the fact that it was formed as a branch of the national society.

The Louisiana Association drew up a charter after the pattern of the American Folk-Lore Society, meeting every second week, at which lectures and papers on folklore were delivered. It was at first called the New Orleans Association of the American Folk-Lore Society,⁵ presumably the name being changed to include state mem-

² From the original book of minutes of the Louisiana Association of the American Folk-Lore Society. New Orleans, Louisiana (Howard-Tilton Memorial Library, Tulane University of Louisiana).

³ *JAFL*, V, 247.

⁴ *Ibid.*, V, 6.

⁵ See note 2.

bers. At this point it is interesting to quote the minutes and transaction of the first meeting in 1892:

Louisiana Association of the American Folk-Lore Society

A branch of the American Folk-Lore Society, under this name, has been formed at New Orleans. The following is an account of the organization and introductory proceedings of this society:

Rules.—I. The members of the Association shall be elected from among such persons as may be recommended to the Executive Committee, but members shall be required as a condition of election to become members of the American Folk-Lore Society, unless there be more than one person from the same household.

II. The objects of the Association shall be to hold during the proper season monthly meetings, at which papers may be read or addresses delivered, and by means of which may be promoted the collection of American and other folk-lore, and also to furnish by every means the objects and purposes of the American Folk-Lore Society.

III. The officers of the Association shall be a President, a Vice-President, a Secretary and Treasurer, and four Directors, who shall be elected at the stated annual meeting. These shall constitute an Executive Committee, which shall have power to conduct the affairs of the Association and elect members.

IV. The annual meeting shall be the meeting in January.

V. The Association shall hold a public meeting once a year to encourage the study of folk-lore.

VI. The annual dues shall be fifty cents.

Officers.—President, Prof. Alcée Fortier; Vice-President, Mrs. Mary Ashley Townsend; Secretary and Treasurer, Mr. William Beer; Directors, Col. William Preston Johnston, Mrs. M. E. M. Davis, Mrs. Francis Blake, Mrs. George Howe.

Original members of the Association.—Miss M. J. Augustin, Mr. William Beer, Mrs. Francis Blake, Miss Marcia Davis, Mrs. M. E. M. Davis, Prof. J. H. Dillard, Mrs. T. S. Dugan, Prof. Alcée Fortier, Mr. Edward Foster, Mrs. George Howe, Mrs. J. Jamison, Col. Wm. Preston Johnston, Mrs. L. C. Keever, Miss Eliza Leovy, Miss J. Morris, Mrs. J. H. O'Connor, Mrs. Caroline H. Rogers, Mr. W. O. Rogers, Mrs. W. O. Rogers, Miss D.

Roman, Miss M. Roman, Mrs. Mary Ashley Townsend, Mrs. R. M. Walmsley, Miss L. Whitaker.

At the meeting in February, Mrs. Ashley Townsend read a paper giving some interesting superstitions. Colonel Johnston spoke of the value and importance of folk-lore, and two stories were read by Prof. Alcée Fortier. The local society has begun with much interest, and is adding daily to its membership.⁶

The names listed as members of this group represent persons who were to become outstanding in the educational and literary world. The names Dillard, Rogers, Johnston and Augustin are important in Louisiana educational history. Mary Ashley Townsend is remembered as one of New Orleans' most distinguished poets.

At subsequent meetings, March 21 and May 9, the Louisiana Association discussed plans for collecting Louisiana folklore in a thorough and scientific manner. A number of stories were read, also proverbs, sayings and superstitions. "Professor Fortier thanked the Association for the interest it was taking in the subject, and expressed the belief that the Louisiana Association of the American Folk-Lore Society would make its mark in the world."⁷

At a later meeting that year, the minutes showed an extensive correspondence with other folklore organizations, "in reference to the interchange between local branches of all reports of proceedings of meetings, with a view to promote the growth and interest in the work of gathering up the American folk-lore traditions."⁸

It was through the efforts of Fortier and the Louisiana Association that Canada decided to follow Louisiana in the collection of its rich folklore. The Montreal Association came into being and cooperated with the Louisiana Association:

Mr. Reade, Secretary of the Montreal Folk-Lore Association, also responded with many favorable comments to the proposal for interchange of reports of societies, and expressed the great pleasure the Montreal Association had felt in reading the accounts of the Louisiana branch, as published in the "New Orleans Picayune," and hoped that, as the acquaintance of the organizations progressed, the fruitfulness of their labors would be of great mutual benefit.⁹

⁶ *JAFL*, V, 80-1.

⁷ *Ibid.*, p. 161.

⁸ *Ibid.*, V, 244.

⁹ *Ibid.*

In 1893 there were thirty Louisiana members in the American Folk-Lore Society, including a member from Shreveport, Louisiana. In this year Fortier was chosen First Vice-President of the American Folk-Lore Society, and the Louisiana Association held a series of intensely active meetings.¹⁰ At a meeting November 13, Dr. Büchner, Curator of the Government Ethnological Museum at Munich, lectured to the members, discussing African folklore. Fortier stressed the important influence Negro folklore had on Louisiana.¹¹

It was during his studies abroad and in contact with the awakening in the folklore movement that Fortier turned toward the folk culture of Louisiana. In 1894 appeared his "Louisiana Studies," comprising a study of Creole history and customs of Louisiana. In 1895 the American Folk-Lore Society published his *Louisiana Folk-Tales*.

In 1894 Alcée Fortier was elected President of the American Folk-Lore Society. It was also in this year that he became Dean of the Graduate School of Tulane. He had contributed to the first volume of the *Journal of American Folk-Lore*¹² and to the several subsequent volumes.¹³ In 1894 the American Folk-Lore Society issued its first volume of *Memoirs*.¹⁴ This collection included fifty tales by Heli Chatelain, collected from Angola, Africa, in Loanda dialect. In conjunction with Chatelain's Angola collection, the American Folk-Lore Society published in its second volume of *Memoirs* a complete edition of Alcée Fortier's stories, including some additional ones he had collected in Louisiana. This collection has forty-one tales.¹⁵

We are not certain, however, how Fortier recorded his tales. In some instances he gives informants, and in others he seems to have gathered the stories from childhood memories. Hence as a linguistic document his tales are of dubious value. Yet in translation they are in some instances masterpieces of folk literature, which have been reproduced in a number of anthologies of folklore. It is interesting to note, however, that one of his tales, "The Marriage of Compair Lapin," does not seem to be of folk origin. It is an extremely long

¹⁰ *Ibid.*, VI, 75, 155-7.

¹¹ *Ibid.*, 315-7.

¹² Fortier, Alcée. *JAFL*, I.

¹³ *Ibid.*, II, 36-7, 37-40.

¹⁴ Chatelain, Heli. *Folk-Tales of Angola*. (Fifty tales, with Ki-mbundu Text, Literal English Translations, Introduction, and Notes.) *Memoirs*, American Folk-Lore Society. Boston and New York, G. E. Stechert, 1894, Vol. I.

¹⁵ Fortier, Alcée. *Louisiana Folk-Tales*. (In French Dialect and English Translation.) *Memoirs*, American Folk-Lore Society. Boston and New York, G. E. Stechert, 1895. Vol. II.

and sophisticated tale, about four times longer than the average tale in the collection. Also its very diffuseness in plot and narration would disqualify it for oral and traditional transmission.

The year that Fortier became President of the American Folk-Lore Society, the membership of the Louisiana Association in the national organization dropped from thirty members to twelve. Also the Louisiana Association had only one outstanding meeting that year, May 7, 1894, at which J. A. Watkins lectured on the Choctaw Indians.¹⁶ The decline in membership was perhaps due to the fact that Fortier devoted most of his time to the details of presidency in the American Folk-Lore Society. It seems, too, that after having become President of the national society, Fortier then turned to another field of endeavor, writing about his trip to Europe and the like. At the sixth annual meeting of the American Folk-Lore Society, December, 1894, he was absent because of illness.¹⁷

The membership of the Louisiana Association in the American Folk-Lore Society dropped to five members in 1895, Fortier taking no especially active part in the national organization, except in his being a subscriber to the publication fund. However, he secured that year as lecturer for the Louisiana Association R. G. Haliburton, who spoke on "Vestiges of a Primitive Calendar in our Festivals and Folk-Lore."¹⁸ From the minutes of the Louisiana Association, we note that Fortier attracted to Louisiana a number of outstanding speakers in the field of folklore, even from such places as French Guiana.¹⁹

Nevertheless, the interest from Louisiana in folklore declined from then on. In 1896 there were still five members in the national group, but Fortier was only Councillor ex-officio, as president of the Louisiana Association. In that year's issue of the *Journal* are two tales in imitative Negro-English dialect by Mrs. William Preston Johnston, written after the fashion of the "Uncle Remus" tales of Harris.²⁰ She had heard these tales in Avery Island, Louisiana. It is interesting to note that E. A. McIlhenny of Avery Island recently published in a Louisiana newspaper a series of similar tales in this

¹⁶ *JAFL*, VII, 158-60.

¹⁷ *Ibid.*, VIII, 1 ff.

¹⁸ *Ibid.*, VIII, 162-5.

¹⁹ See note 2. Fortier left a short unpublished article on the folklore of French Guiana, including several tales.

²⁰ *Ibid.*, IX, 194-8.

same manner, among which are close variants of her tales.²¹ According to a series of newspaper clippings, rendering accounts of the various meetings of the Association, which were pasted into the book of minutes, one sees quoted the titles of a large number of tales read at the meetings. To this writer's knowledge hardly any of these were preserved.

For the few that are preserved informants are not listed. When stories were read on some occasions, these were sometimes prefaced by the statement that they were from the narrator's "muse."

There arose after this period a considerable number of Louisiana "raconteurs" who went in for imitative dialect, especially so-called Cajun and Negro-French, losing sight of the fact that folklore should be recorded scientifically and accurately; or, in the absence of this facility or means, at least in a simple, correct linguistic style, intelligible to the reader.

In 1896 the Louisiana Association had one meeting, which reflected the declining interest in folklore. Mrs. W. P. Johnston read a Japanese story, entitled, "The Hare of Ikaka," a story rather alien to Louisiana folklore, reflecting some of the prevalent views no doubt that folklore must of a necessity be something colorful, foreign, and exotic. Again Fortier emphasized at this same meeting that the Branch "engage in making a collection of Louisiana folksongs and superstitions, and resolve that at each meeting examples of these should be presented by members."²²

These projects were never accomplished. Along with the tattered book of minutes of the Louisiana Association (Howard-Tilton Memorial Library, Tulane University of Louisiana) are four tales scribbled in longhand and a small list of sayings and superstitions.

There was a renaissance in folklore around the end of the nineteenth century. Louisiana was the only southern state represented in this movement, that is, to any large extent. This Louisiana interest in folklore was largely due to the efforts of one man, Alcée Fortier.

Louisiana is rich in folk culture. Besides its large population of French origin, there was a large addition of Negro population.

²¹ McIlhenny, E. A. *The Progress*, Hammond, La., 1938. The files of this newspaper for that year carry a fine series of stories by McIlhenny, written in imitative "Negro-English" dialect. This newspaper is no longer published. Copies of the numbers containing McIlhenny's stories are available at the City Hall Archives in New Orleans. Also clippings of this particular collection of tales may be found at the Louisiana State Library (Louisiana Room), Baton Rouge, La.

²² *JAFL*, IX, 232.

There are survivals also of Indian and Spanish folk traditions. In the northern and western parts there are large population groups of Anglo-Saxon origin. In New Orleans are to be found traces of African and Haitian voodooism.²³ In going through journals and New Orleans newspapers of the past century, one finds many accounts of these interesting customs and practices.

During the nineteenth century there flourished in New Orleans an era of French culture. There were a number of papers published in French. In the files of these newspapers are numerous folktales and articles of fascinating interest. All of these elements no doubt gave impetus to the study of folklore, being representative of a spirit of cultural vitality. Yet it is true that even this small bit of French culture declined with the end of the century. Naturally this was bound to be the fate of Louisiana French culture in an English-speaking nation. Canada, however, has been able to maintain to a larger degree its original French tongue. There we find greater attention paid to the field of folklore.

Although Fortier seemed to interpret the folk as meaning all the people who preserve among themselves a traditional lore, in practice his interpretation of "folk" meant a comparatively small Negro population, talking "gombo" or patois French. This view still prevails in Louisiana. Hence there is a tendency to approach the matter of folklore in a facetious and half-serious manner, regarding the Negro as a clowning social creature, sometimes furnishing us humor and childhood stories, which are remembered and reproduced in retrospect from some long-dead "mammy."

Since English is the accepted tongue and since Louisiana-French is discouraged, to be replaced by so-called standard French, the younger French folk of Louisiana are ashamed to talk their Cajun or Creole mother tongue. A knowledge of the language is hidden on all public occasions whenever possible. The only ones who attempt to use this language publicly around election time are the politicians who might have arisen from the ranks of Louisiana-French people, using it to dupe them. At any rate it is difficult to collect folk material from any such language-conscious groups.

If Fortier had continued his work in the field of folklore, he might have accomplished more, especially if he had broadened his interpretation and concept of the folk. The truth of the matter is that his

²³ Newell, W. W. "Reports of Voodoo Worship in Hayti and Louisiana." *JAFL*, II, 41-7.

collection is pitifully small, considering the vast amount of material that lay before him. This collection, too, is the only bona fide collection of tales in book form from Louisiana up to the present time. Yet it only represents a slight fraction of the folklore of Louisiana. As a linguistic document, even if it were recorded accurately and faithfully, it would not be representative of Louisiana-French tradition, since it presents only a certain kind of so-called "Negro" French from a very minute area in the vicinity of New Orleans.

Louisiana folk culture has continued to live and grow; but with the disappearance of the French language in this state as a dialect folk tongue, much of this will be lost. It is also needless to say again that from the constant process of assimilation of the folk into industrialized groups there is a destruction of folk culture. Objectives for linguistic sameness and inane "cultural" standardization also mean death to folklore.

Sporadic efforts were made from time to time to revive the Louisiana Association of the American Folk-Lore Society but without any tangible results. Some few years ago a WPA writers project was set up in New Orleans. This group finally settled upon the project of collecting Louisiana folklore, under the direction of Lyle Saxon, famous local color writer from New Orleans. A mass of material was collected by these relief employees and finally inaccessibly buried in the State Library at Baton Rouge.

The influence that Fortier and his folklore movement must have had in liberating and broadening the literature of Louisiana must be considered. At this period we see the birth of not only a scientific spirit in historical research but also a tendency toward realism and a capture of folk expression. We see the appearance of such writers as G. W. Cable, Lafcadio Hearn and Grace King. However, it is interesting to observe that these writers were not native Louisianians. They were fascinated by its decadent "aristocrat" society and a seething, colorful folk culture in conflict with the former. This literature, however, represented a great advance over the simpering romanticism of a Nelson Page. Among the writers mentioned above, Cable was especially active in the organization of the Chicago Folk-Lore Society, in relation to the Louisiana Association. He was an officer of the Chicago Folk-Lore Society. There is a record of the meeting at which he told a Creole folktale and sang a Louisiana folksong.²⁴ At the occasion of the Chicago Folk-Lore Congress of 1893 the oft-contested question arose as to whether folklore was a

²⁴ *JAFL*, V, 82.

branch of the humanities or of anthropology. The Chicago Folk-Lore Society championed the literary side and the American Folk-Lore Society the scientific.²⁵ These internal differences and the lack of a broad basis of approach among professional folklorists no doubt contributed toward the disintegration of the Louisiana movement, at least indirectly.

In the past couple of decades there have been a number of outstanding Louisiana writers. Many of these have sought inspiration completely from the folk. One of our finest American writers who arose from this school was E. P. O'Donnell. Yet the spirit and doctrine of this school, as a clever New Orleans' poet put it, was "How quaint the native!" This attitude is especially reflected in their imitative dialect, frequently rhapsodizing over good-old southern cookery and lose lovin'.

Therefore, with the lack of a well-defined program of procedure and a set of clear-cut and attainable objectives, the Louisiana Association disintegrated. In theory its tenets were scientific, since it was a branch of the American Folk-Lore Society. However, in practice and in net results its work was of a so-called "literary" nature, the use of spurious dialect material merely serving to thwart a broader development in the latter field.

One feels that the often insidious influence on culture of pseudo-dialect in modern literature had its origin in misinterpreted folk tradition. This may be only a passing phase of development. It is true, too, that this literature is a reaction and protest against the effete romanticism of happy "Uncle Toms" of the South, gay-dog southern gentlemen and simpering belles — all the fluff and froth of "gone-with-the-windism."

On the other hand fiction and so-called local color books are one thing and genuine folklore is something else. The fiction writer often pretends to interpret the folk but really gives only his own visual impression and single interpretation of the folk, interspersing his writing with bits of customs and local color to suit his own ends. The folklorist cannot rely upon such material for comparative studies and for an understanding of Louisiana folklore background.

While there has been a tremendous output of local color literature from Louisiana, which no doubt had its roots to some extent in folklore, there has been also an exceeding dearth of bona fide folklore collecting.

²⁵ *Ibid.*, V, 248.

Dr. George S. Lane, University of North Carolina, in *Notes on Louisiana French*,²⁶ points out the desirability of making a linguistic atlas of Louisiana-French dialects, giving a thoroughly presented folk-tale from St. Martinville, Louisiana, to illustrate as a basis how one should record and analyze such material. Dr. Walther von Wartburg, University of Chicago, in an article, "To What Extent is an Atlas of Louisiana French Possible and Desirable?"²⁷ proceeds with an excellent plan as an objective toward such an atlas. However, such an undertaking can only be of an esoteric value unless really live folk material is collected in the way of tales, songs, and proverbs as basic material for such a study. Isolated words lose their original punch and contextual meaning, whereas in folk material we not only have the word but also the literature or oral culture. The only reliable method for gathering such data is by the phonograph recording apparatus. After recording his material the collector should faithfully transcribe it by a phonetic symbol system and include along with it a translation of the material into some standard modern language. Thus the material would be saved from consignment in perpetuity to some forgotten archive. Such a program would prove a valuable project for a revitalized Louisiana Folklore Society.

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²⁶ Lane, George S. *Notes on Louisiana French*. (Reprinted from *Language*. X, No. 4, December, 1934. Spoken Standard French in St. Martinville, La.) *Ibid.*, XI, No. 1, March, 1935. (The Negro-French Dialect.)

²⁷ Von Wartburg, Walther. "To What Extent is an Atlas of Louisiana French Possible and Desirable?" (American Council of Learned Societies.) Washington, D. C. Bulletin No. 34, March, 1942. Pp. 75-81.

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THE RIDDLE OF MORNING-SPRING

by

Archer Taylor

A very curious North Carolinian riddle tells a story that seems unintelligible until we know its origin. The text is as follows:

Long years ago, a king sentenced one of his subjects to be hanged. The king's wife (whom he called his Morning-Spring) interceded for the doomed man. The king had his victim appear before him and gave him three days to construct a riddle, which, if the king could not solve it, would set the subject free. The man came back the third morning and greeted the king thus: "Good morning, Mr. King! Good morning, Mr. King! Good morning, Mr. King! I took a drink from your morning spring. In your garden it was done; through a gold ring it did run. Now if you can solve this riddle, you may hang me before tomorrow's sun."—The king's wife, Morning-Spring, upon appointment, had met the doomed man in the garden. The man took a gold ring from one of her fingers, placed it over her nipple, and sucked her breast.

This strange scene becomes intelligible when we realize that it is a transformation of the classical story of Pero and Cimon.¹ According to Pliny, Solinus, Valerius Maximus, and other writers of classical antiquity, Pero saved her father Cimon, who was condemned to death by starvation, by suckling him on her visits to his prison. The scene was painted on the walls of Pompeii and was the subject of pictures by Rubens and the two Breughels. It was often told as a story in the Middle Ages and yielded material for a genealogical riddle which was known generally in Western Europe from the sixteenth century on. I quote an Argentinian example of the riddle:

Antes fui hija,
Ahora soy madre,
Criando hijo ajeno,
Al marido de mi madre.²

¹ Pliny, Nat. hist. 7. 36; Valerius Maximus, V. 4. 7; Solinus, 1. 124; Festus, p. 209; Hyginus, No. 254; Nonnus Dionysiaca, 26. 101-142.

² Lehmann-Nitsche, 697 a. For other instances of this riddle see German: Bartsch, Germania, IV (1859), 315. Danish: Kristensen, pp. 255-256, No. 3. Norwegian: Bugge, Telemarken, 142. Swedish: Dybeck, Runa, 1847, p. 41, No. 16 = Russwurm, 111; Ericsson, Södermanland, I, 91, No. 59; Sandén, Norra Vadsbo, 149; Hyltén-Cavallius, Varend, 96; Ström, p. 280, No. 9; Christofferson,

The North Carolinian version which I have quoted represents another use of this theme. It employs the theme in a curious variety of riddle which makes a man's freedom depend upon the inventing of an insoluble riddle. I have called such riddles, of which Mr. Horn (Horn ate horn in a high oaktree) or Mr. Fox (a girl sees her false lover digging a hole in which to bury her and makes a riddle of the scene) are familiar American examples, neck-riddles. The riddle of Morning-Spring is particularly interesting because we can see in the fragmentary and widely scattered records the evidence of a form which has been almost completely lost and is perhaps best preserved in the North Carolinian text. I begin with the versions known in England:

A young man had been sentenced to be transported
for some crime, but if he could make a true riddle he
should be set free. He went into the garden with his
mother, and she told him to draw milk from her breast
through her wedding ring, and they made up a riddle
about it:

A riddle, a riddle to you I'll tell,
He drank out of a needful well;
Through a golden ring the stream it run,
And in the garden the deed was done.³

This is much altered and confused in Anglo-Irish parallels from Limerick: "Last Saturday night I drank through a gold ring in a glass window wall,/ And that's a riddle among you all. — Answer lacking." And

A vessel of gold with a handle out,
The son of the king took a drink thereout,
Yet from no tree-crown, and from no tree-butt,
From no tree of the world was its substance cut,
Nor smith nor brazier fashioned it out.⁴

Neither the riddlemaster nor the collector understood such confused and corrupt versions. And some of the texts taken down on the

Folkminnen och folktankar, II (1915), 98-99, No. 1. Italian: Pitre, 932 (and Introduction, pp. lxxvii-lxxx); Busk, Rome, p. 322; Ferraro, Archivio, XXI (1902), 530, No. 1. Spanish: Demófilo, 238; Rodríguez Marín, 941. Chilean: Lenz, Cuentos, 4 (with an important commentary). Cuban: Giménex, 21. Dominican Rep.: Andrade, 312. Guatemalan: Recinos, 76. New Mexican: Espinosa, 155; Campa, 25. Porto Rican: Mason, 750.

³ Leather, Hereford, p. 179.

⁴ Fitzgerald, p. 185.

American continent are not much more easily understood. See, for example, the effort of a Nova Scotian riddler to make the scene comprehensible: "Through the yellow it did run,/ In the yard it was done. — A girl milking a cow through a gold ring."⁵ In South Carolina, we find another effort of the same sort: "In de gyarden behin' de house,/ Under de peach-tree it was done,/ Through the ring the streams did run,/ An' I drank it. — When my great-grandfather was a baby, my great-gran'mother took him into de garden behin' de house, an' his mother nurse him. My brother tol' me."⁶ And finally, a version from Barbados shows that we are dealing in all of these texts with the broken bits of a scarcely recognizable tradition:

Goodmawn' sir king!

I'se jus' had drink of my mwnin' spring;

Enter your gyarden through a gol' ring.

Through the yaller gol' did it run.

Through the brass nipple did it come. — It was a man come to the king's house. The king tol' him that if he give him a riddle that was never found yet, he would let him off. The queen with her brass nipple and her wedding ring, and a bottle of drawed milk to it.⁷

I hope that the readers of the *Southern Folklore Quarterly* will be able to contribute additional texts from which we may be able to reconstruct the history of these English texts.

University of California

⁵ Fauset, Nova Scotia, p. 169, No. 141.

⁶ Parsons, Sea Islands, p. 168, No. 106.

⁷ Parsons, Barbados, p. 283, No. 44.

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FOLKLORE BIBLIOGRAPHY FOR 1943

by

R. S. Boggs

Although the war against Japan and Germany appears to have reduced somewhat the number of folklore publications by North American scholars, the reduction has not been as great as might have been expected, and Latin American publications in the field show, if anything, a tendency to increase. None of the regular folklore periodical publications of the New World appear to have suspended publication.

Folklore scholars have been active as usual. Augusto Raúl Cortázar, of Folklore Americas in Buenos Aires, made a folklore trip to Salta, and reported to the Argentine society of anthropology on the festival of Nuestra Señora de la Candelaria in Molinos and the process of making a Carnival *caja*. Cortázar is continuing zealously his bibliographic activities in the Ethnographic museum of the University of Buenos Aires. Luiz Heitor Corrêa de Azevedo, member of Folklore Americas in Rio de Janeiro, in cooperation with the Library of Congress in Washington, D. C., recorded Brazilian folk-music in 1942 in Goyaz and in 1943 in Ceará. To develop this work more amply, he is organizing a Center of folklore research in the National school of music in Rio de Janeiro. Oreste Plath and Oribe Echeverría, of Chile, have been in Rio de Janeiro on fellowships, studying folklore with Corrêa de Azevedo. Oreste Plath, who was giving a course in folklore in school no. 7 in Valparaíso, Chile, already in 1934, has now been made secretary of the Institute of folk art in Santiago de Chile. Corrêa de Azevedo and Renato Almeida lectured on Folklore demonstrations of Goiânia, illustrated with films and recordings, before the Brazilian society of anthropology and ethnology in Rio de Janeiro, December 9, 1942. Eugenio Pereira Salas, member of Folklore Americas in Santiago de Chile, taught during the summer of 1943 in the University of Chicago, Illinois, U. S. A. Vicente T. Mendoza, member of Folklore Americas in Mexico City and president of the Folklore society of Mexico, gave a course on Mexican literature with special attention to works reflecting folk life and customs, another course on Hispanic folk music and poetry, a series of Monday and Wednesday evening sessions in which students were taught to sing Mexican folksongs, ending with an audition of 20 Latin American folksongs, and on August 4, 1943, a lecture

on the characteristics of Mexican folkmusic, all well illustrated with songs and pictures, in the 1943 summer term of the Spanish department of Columbia university in New York City. Raúl G. Guerrero, member of the Mexican society of anthropology, on April 15, 1943, in the National museum in Mexico City, gave this society a report on his trip of folklore investigation (especially in music and dance) in Chiapas, with color film and recordings made in the Zoque, Chiapanec, Tzotzil and Tojolabal regions. At the 6th Mexican congress of history in September, 1943, at Jalapa, Veracruz, he spoke on Choreographic folklore of Veracruz, analyzing current dances there for their pre-Hispanic and European elements. On October 2, 1943, he lectured on Ethnographic and musical notes of Chiapas, at the inauguration of the Ateneo of sciences and arts of Tlaxcala. Narciso R. Colman, of Ybitimí and Asunción, Paraguay, was named honorary president of the Folklore section of the Academy of Guaraní culture. Víctor Navarro del Aguila, member of Folklore Americas in Cuzco, Peru, has been appointed to a newly created professorship of folklore in the University of Cuzco. With addition of Sven Liljeblad of Sweden, Thomas Sebeok and Bela Botchkai of Hungary, Dinko Tomasic of Yugoslavia, and others, to the Army area and language program faculty this year, a considerable and cosmopolitan group of scholars with folklore interests is now assembled in Indiana university, Bloomington, Indiana, U.S.A., and under the able leadership of Stith Thompson, has begun to hold regular meetings for discussion of folklore. J. F. Dobie, of the University of Texas, Austin, Texas, U.S.A. and editor of TFSP, has gone as visiting professor for the year to the University of Cambridge, England.

Regular folklore organizations have continued their group meetings and some new ones have been formed. The Hoosier folklore society held its 6th annual meeting July 1, 1943, at Bloomington, Indiana, U.S.A. Four papers were read and folksong recordings played. Herbert Halpert, on short leave from the army, presided. The meeting was reported in HFB 1943, II, no. 2, p. 44. The Michigan folklore society, founded 1940, held its 4th annual meeting March 26, 1943, in Ann Arbor, Michigan, U.S.A. A variety of papers and reports were read and folksongs were sung. Publication of a booklet of representative Michigan folklore materials is being considered. The North Carolina folklore society held its annual meeting in Raleigh, North Carolina, U.S.A., December 2, 1943. In addition to various papers, this meeting commemorated the work of F. C. Brown, recently deceased and for some 20 years secretary of the society. In

this vital position he has been succeeded by A. P. Hudson, of the University of North Carolina. N. I. White reported on plans of the Duke university press to publish Brown's ms. collection in various volumes, and the society voted to sponsor this project. Proceedings of the Texas folklore society for 1942 appear in TFSP 1943, XVIII, 218-220. The 29th annual meeting of this society was held April 22-23, 1943, at the University of Texas, Austin, Texas, U.S.A. Twenty papers were read on local pioneer, Spanish, Indian, etc., folklore, and the Jubilee choir of 200 sang Negro spirituals and worksongs. Folklore Americas added a new member during the year: B. A. Botkin, in charge of the Archive of American folksong, Library of Congress, Washington, D. C. The Folklore department of the Institute of university cooperation of the Courses of Catholic culture in Buenos Aires had a series of interesting lectures. July 4, 1942, Juan Alfonso Carrizo, member of Folklore Americas and director of the department, gave one on Poetic folklore of La Rioja. On July 21, 24, 28 and 31, José Imbelloni gave a series of lectures: Doctrine of *patrimonio*, its analysis and reconstruction, Doctrine of *pervivencia*, basis of folklore, Contingent problems of folklore in America, and Problems inherent in mythographic interpretation. On August 8, in commemoration of the 25th anniversary of the death of the great Argentine folklorist, Juan B. Ambrosetti, after preliminary words by Carrizo, Julián B. Cáceres Freyre spoke on Ambrosetti, precursor of folklore studies in Argentina, and María Delia Millán de Palavecino on Observations on aboriginal medicine in the Chaco region of Salta. On September 2, 9, 16, 23, and 30, Enrique Palavecino gave a short course on Cultural areas and circles, with special reference to South America. The 3rd annual Western folklore conference at the University of Denver, Colorado, U.S.A., was held July 14-17, 1943. Panamericanism was recognized in papers on Mexican folkdrama, Brazilian dances and street cries, etc. Archie Taylor, member of Folklore Americas in California, talked on proverbs and riddles. John Jacob Niles, of Kentucky, played and sang North American folksongs. Louise Pound talked on Nebraska strong men. The program is reprinted in SFQ 1943, VII, 131-132. The Institute of archeology, linguistics and folklore "Doctor Pablo Cabrera" of the University of Cordoba, Argentina, was created by an order of December 10, 1941, of the trustees of that university, to organize and classify materials of the Cordoba region, build up a card file, library and museum, and to train specialists in the field. A promising series of publications was initiated in 1943 with Decorative arts of the Diaguitas, by Antonio Serrano,

director of the institute. National Indian institutes, as affiliates of the Inter-American Indian institute, have been created in Ecuador, Salvador, Nicaragua and the U.S.A. Article XII of the statutes of the Ecuadorean institute provides especially for the study of belief, music, dance, custom and other materials of folklore interest. All these institutes have a general interest in American Indian folklore, though they are primarily concerned with the improvement of the Indian's welfare. A Haitian society of folklore was founded in Port-au-Prince, Haiti, May 24, 1942, with Dr. Price-Mars as president. The Inter-American institute of musico-folkloric studies, under the Faculty of humanities and education of the University of Panama, was formed in 1943, under the directorship of Myron Schaeffer, and is to become a department of the Inter-American university there. By making recordings in Panama and by exchange of records with other American republics, it hopes to build a large archive of New World folkmusic, which it will study and diffuse through schools and musical composition. It is anxious to establish relations with scholars and cultural centers of similar interest in all parts of the New World and to exchange publications as well as records with them.

Museums, exhibits and festivals continue with undiminished vigor. Under the able leadership of Rafael Jijena Sánchez, member of Folklore Americas and chief of the Folklore section in the University of Tucumán, Argentina, a Provincial folklore museum is to be organized by the government in Tucumán, rich north Argentine cultural and historic center, where aboriginal and Spanish cultures early met and adapted to their new environment, for exhibiting material manifestations of the traditional culture of that region. Jijena Sánchez is also preparing a riddle classification, utilizing his collection from Tucumán with comparative notes. In the Sucre national theater of Quito, Ecuador, in June 1942, Víctor Gabriel Garcés organized an exhibit of indigenous music and dance by Cushcagua, Alangasi and Cumba Indians in native dress. Students of the Industrial school for girls and the Normal rural school of Uyumbicho gave scenes of native life, including an especially interesting one of Indian cure, with witchdoctors and ritual. The Commission of regional exhibits of the fair of independence of the department of Quetzaltenango, Guatemala, established an annual contest of autochthonous regional music. Money prizes are to be given to those who most truly reproduce this music with marimbas, *chirimías*, *tunes*, *pitos de caña* and Indian drums. The Inter-American Indian institute of Mexico, D.F., received from the Mexican government a collection

of objects of Indian art, and another from the Ministry of agriculture and commerce of Panama. Another is ready to be given by the Indian arts and crafts board of the Department of interior of the U.S.A. government. Argentina, Bolivia, Nicaragua and Peru are expected to make similar contributions. The president of Mexico has promised a suitable location for these exhibits. Mrs. Verda Josey of Aztec, New Mexico, U.S.A., has sent for display in the Hall of ethnology at the Museum of New Mexico in Santa Fe a valuable exhibit of Navaho Indian food, cure and dye plants. This hall has also displayed many prize-winning pieces of pottery from fiestas and Indian markets. An exhibit of textiles, artifacts and photographs of the Chinatec Indians of Mexico was initiated April 14, 1943 (Panamerican day), in the Museum of New Mexico. The Folk arts center of New York City exhibited masterpieces of early American folk arts. This center, established in 1928 under the guidance of the National committee on folk arts of the U.S.A., serves as a useful museum, with exhibits and lectures, and as an educational center for study, with library, archives, reference bureau and living activities, including folk dance and music. In cooperation with the International commission on folk arts and folklore, it has international interests, specifically in Latin America. The Museum of modern art in New York City exhibited in May 1943 religious folk art of the Spanish southwestern U.S.A. (New Mexico and Colorado), 1725-1875. The Brooklyn museum of New York has established a permanent collection of Latin American colonial and folk art, to be used in a course for teachers, assembled largely through the efforts of Herbert J. Spinden, whose *America south of U.S.* as revealed by art has been published by this museum's press. The 10th annual National folk festival, still under the able leadership of Sarah Gertrude Knott, was held May 5-8, 1943, in Philadelphia, Pennsylvania, U.S.A. Talks and performances included folk poetry; music and dance of U.S.A., French Canada, and Latin America; and consideration of folklore in promoting national and international unity, from various angles.

Folklore archives are also growing. The Ministry of national education in Bogotá, Colombia, in resolution 572 of May 5, 1942, issued a folklore questionnaire covering materials, indication of provenience and background data, and instructed teachers in schools all over the country to send in all such data possible to the ministry's Section of folk culture, whose director is Luis David Peña. Materials have now been received from almost all municipalities of the country, and shortly they are to be classified, analyzed and se-

lected for publication by a commission of folklorists. The Committee on national folklore of the Ministry of public instruction in El Salvador sent groups during the year to visit various villages rich in traditional culture, named 15 collaborators and took other steps to establish a network over the country for collecting folklore materials, and considered publication of folklore books by Gavidia and Baratta. The president of the University of Arizona, Tucson, Arizona, U.S.A., has established, under the vigorous leadership of Prof. Frances Gillmor, in the English department, a committee to encourage the collection, study and use of Arizona folklore. Public interest throughout the state is to be stimulated. An archive is to be established at the university. A bulletin for the guidance of untrained collectors is being prepared. A library catalog of available materials is being made. Various departments of the university are being explored to see what could be done in their courses, theses, etc., with folklore.

A few new publications are appearing. Vol. I, no. 1, of the *Boletín de folklore, folkvisa y folkway de Bolivia* appeared in La Paz in 1942, in conjunction with the *Revista de antropología de Bolivia*, sponsored by the Tihuanacu institute, under the leadership of Arthur Posnansky, member of Folklore Americas in La Paz, and as the organ of the *Sociedad de folklore, folkvisa y folkway de Bolivia*, which was founded August 22, 1940. This first number contains the act of foundation of the society, definition of the terms in the title, and several articles, with illustrations and music. *Tlalocan*, a journal of source materials on the native cultures of Mexico, issued Volume I in 1943, by the House of Tlaloc, 1725 Vallejo way, Sacramento, California, U.S.A., under the editorship of R. H. Barlow and G. T. Smisor, chiefly for publishing native language texts and translations, various colonial Spanish reports, notes and bibliographies pertaining to various phases, past and present, of the aboriginal traditional cultures of Mexico. See its report in *CFQ*, 1943, II, 225-226. The California folklore society intends to supplement its valuable quarterly with a California folklore monograph series, the first number of which is to be a Bibliography of California folklore. The *Boletín* of the Venezuelan society of natural sciences of Caracas, Venezuela, announced in its no. 54, 1943, vol. VIII, the inauguration of a permanent folklore section.

The radio and phonographic recordings are helping to preserve and diffuse knowledge of folklore. The Inter-American Indian institute of Mexico City has prepared 9 radio programs of recordings

of music of indigenous groups and of contemporary composers using native music in their compositions, from various parts of Latin America, U.S.A. and Canada. Transcriptions of this series are to be sent to all the American countries for rebroadcast. Elaine Lambert Lewis of the Brooklyn public library of New York presented a series of folksongs, etc. "of the seven million" over radio station WNYC, weekly, beginning July 13, 1943. The Archive of American folksong of the Library of Congress, Washington, D. C., now offers for sale 7 albums of folksong: 5 records of Anglo-American ballads, 5 of Anglo-American shanties, lyric songs, dance tunes and spirituals, 5 of Afro-American spirituals, worksongs and ballads, 5 of Afro-American blues and gamesongs, 5 of French ballads and dance tunes and Spanish religious and game songs, 5 of songs from the Iriquois longhouse and 2 of Anglo-American ballads and a Negro worksong and "holler." A Library of Congress project for recording Indian music in Mexico and Guatemala, with collaboration of the Inter-American Indian institute of Mexico City, the music section of the Mexican department of education, and the government of Guatemala, and personnel consisting of Luis Sandi and Roberto Téllez Girón, of this music section, and Henrietta Yurchenco, of this institute, will begin with a 2 months' trip in Tzotzil, Tzeltal and Lacandon regions of Chiapas, Mexico, followed by a 2 months' trip in Guatemala. Investigation of large groups in central and northern Mexico will follow later.

ABBREVIATIONS

AEA—América, revista de la Asociación de escritores y artistas americanos. Havana.

AI—América Indígena, órgano oficial del Instituto indigenista interamericano. Mexico, D.F.

AIEC—Anales del Instituto de etnografía americana de la Universidad nacional de Cuyo. Mendoza, Argentina.

AS—American speech. Columbia university press. New York.

ASFM—Anuario de la Sociedad folklórica de México. Mexico, D.F.

ASGH—Anales de la Sociedad de geografía e historia. Guatemala.

CFQ—California folklore quarterly, organ of the California folklore society. University of California press. Berkeley, Calif.

CP—Cultura política, revista mensual de estudos brasileiros. Rio de Janeiro.

FA—Folklore Americas.

FICU—Folklore, boletín del departamento de folklore del Instituto de cooperación universitaria de los Cursos de cultura Católica. Buenos Aires.

HFB—Hoosier folklore bulletin, organ of the Hoosier folklore society. Bloomington, Indiana, U.S.A.

JAF—Journal of American folklore. U.S.A.

P—El palacio. Santa Fe, New Mexico, U.S.A.

RAMSP—Revista do Arquivo municipal. São Paulo, Brasil.

RMS—Revista mexicana de sociología. Instituto de investigaciones sociales. Universidad nacional autónoma de México. Mexico, D.F.

SFQ—Southern folklore quarterly. U.S.A.

TFSB—Tennessee folklore society bulletin. U.S.A.

TFSP—Texas folklore society publications. Austin, Texas, U.S.A.

WP—Waman Puma. Cuzco, Peru.

GENERAL AND MISCELLANEOUS

Bascom, William R. Relationship of Yoruba folklore to divining. JAF 1943, LVI, 127-131, 2 pl.

Yoruba distinction between folktale and myth, and function of these narratives in Ifa seed chain divining. Field work done in Ife, Nigeria.

Bernard, L. L. La clasificación de la cultura . . . traducción del inglés por Angela Müller Montiel. RMS 1942, IV, no. 3, p. 51-56.

Useful in considering scope and categories of folklore.

Boggs, Ralph Steele. Folklore democrático y cultura aristocrática. FA 1942, II, no. 2, p. 17-20.

With decadence of European aristocratic culture, New World nations are finding their true nationalism, Panamericanism and artistic inspiration in the democratic tradition of their own folklore.

- Boggs, R. S. Folklore: materials, science, art. FA 1943, III, no. 1, p. 1-8.

Brief attempt to define folklore and to indicate its place among the sciences and arts, to help in orientation of this field. Spanish translation of this article in WP 1943, III, no. 15, p. 35-42; and in Cuaderno del taller San Lucas (Granada, Nicaragua) 1943, III, 85-92.

- Boggs, R. S. La santidad del texto. FA 1943, III, no. 2, p. 14-15.

Plea for accurate transcription of folklore texts, on which accurate studies can be based.

- Brown, A. C. L. Origin of the Grail legend. Harvard university press 1943. viii, 476 p.

- Bureau of American ethnology. 59th annual report of the . . . to the secretary of the Smithsonian institution, 1941-1942. Washington, D. C. U. S. Government printing office 1943. 12 p.

On numerous research activities of interest on Indians of the Americas, pubs., library, etc.

- Câmara Cascudo, Luiz da. O gremlin, Saci Pererê dos Estados Unidos. Diário de notícias (Rio de Janeiro) Feb. 7, 1943, sec. 3.

Cites various manifestations of this imaginary being in U. S. A. life and compares it to Brazilian Saci Pererê.

- Forster, J. M. Folklore of County Monaghan, Ireland, twenty years later. CFQ 1943, II, 309-314.

Recalled by emigrants in California, U. S. A. Summarizes 3 traditions, various episodes of witches, curses, buried treasure, ghosts, Halloween and miscellaneous beliefs.

- Herriott, J. H. Folklore from Marco Polo: Maabar. CFQ 1943, II, 1-12.

Summarizes in English miscellaneous folklore about pearl fisheries and Hindus of Maabar, in south India, thus making available materials chiefly from the mid 15th century Zelada ms. of Toledo. Also stimulating introduction for those who would study folklore in Marco Polo.

- Herskovits, Melville J. Some next steps in the study of Negro folklore. JAF 1943, LVI, p. 1-7.

Considers 4 needs: definitions, additional data, new analysis of old data, understanding of social background.

- [Jacovella, Bruno.] Memoria del año 1942 del departamento de folklore. FICU 1942, no. 8, p. 69.

Excellent warning against 5 plagues against which the scientific folklorist must fight: dilettantism, aestheticism, traditionalism, romanticism, evolutionism.

- Gluckhohn, Clyde. Bronislaw Malinowski 1884-1942. JAF 1943, LVI, 208-219

Tentative assessment of his contributions, which are of interest to folklore as well as anthropology for their popular syntheses, though making much of the functional approach.

- Little, Alan M. G. Myth and society in Attic drama. New York, Columbia university press 1942. xii, 95 p. 13 il.

Interesting discussion of the function of folklore in ancient Greek society and its drama: social psychological interpretation of a transition.

- Métraux, Alfred. Culture sociale de l'Ile de Pâques. AIEC 1942, III, 119-155.

Description of culture of natives of Easter Isle around late 18th and early 19th centuries, based on data from memory of informants during 6 months' visit 1934-1935 and other research, including customs, and various folklore data.

- Núñez y Domínguez, José de J. Importancia del folklore. ASFM 1941 (pub. 1943) II, 255-261.

Definition of folklore and its place among sciences; classification of its materials. Erroneously regards it as a branch of anthropology, parallel to ethnography, which, he says, studies material and intellectual culture of primitive peoples, while folklore studies same among "popular" classes of "civilized" countries.

- Pereda Valdés, Ildefonso. Folklore, vínculo de unión de las naciones americanas. WP 1943, III, no. 15, p. 49-51.

Folklore study is sure path to mutual understanding and esteem among American nations. Folklore societies should preserve it from learned contamination. It is by nature a democratic bond that puts nationalistic differences in their truly secondary place.

- Pukui, Kawena. Games of my Hawaiian childhood. CFQ 1943, II, 205-220.

Edited with notes by Martha Beckwith. Describes a string game, sliding, kite flying, etc., various festivals and customs, hula dance, counting-out and various verses, both in Hawaiian and English transl.

- Pukui, K. Hawaiian beliefs and customs during birth, infancy and childhood. Occasional papers of the Bernice P. Bishop museum (Honolulu) March 20, 1942, XVI, no. 17, p. 357-381.

Good detailed description of beliefs and customs of prenatal and child care, confinement, names, miscarriage, feeding, weaning, diseases, education, etc.

- Redfield, Robert. La sociedad folk. RMS 1942, IV, no. 4, p. 13-41.

Excellent analysis of interrelated characteristics of ideal folk group: small, isolated, fixed, illiterate, homogeneous and integrated in cultural under-

standings, traditional in conduct, a group of families, with distribution dependent on personal relations of status.

Reyes, José de los. Stories from the Philippines. P 1943, L, 29-36.

2 animal tales, a myth, beliefs about witches, a witch tale, all in English. No notes of provenience nor comparison.

Súilleabháin, Seán ó. Handbook of Irish folklore; introd. note by Séamus ó Duilearga. Dublin, pub. by the Educational co. of Ireland for the Folklore of Ireland society 1942. xxxi, 699 p.

Excellent and comprehensive collector's guide, cataloging and illustrating all types of material to be searched for. Excellent model for preparation of needed similar works adapted to American materials.

Bibliography

[Ambrosetti, J. B.] Cáceres Freyre, Julián B. Juan B. Ambrosetti, precursor de los estudios de folklore en la Argentina. Buenos Aires, Coni 1942. 14 p.

Repr. from Bol. de la Acad. argen. de letras (B.A.) X, 673-687. Surveys Ambrosetti's folklore pubs. beginning 1893.

Barry, M. E. and Goetz, Delia. Children of the other Americas; a guide to materials in English on the other Americas suitable for the elementary and junior high school grades; prepared by . . ., with the assistance of Dorothy Conzelman, under the supervision of the Division of intellectual cooperation of the Pan American union. Washington, D. C., U. S. government printing office 1942. ix, 172 p. (Office of the coordinator of interamerican affairs.)

Good elementary commented bibl. of books and articles in English on Latin American life in general. Of particular folklore interest are the sections on Dances, songs and festivals, Arts and handicrafts, and the subsection on costumes, p. 12.

Bibliography of California folklore. CFQ 1943, II, 63-70; 169-175; 245-251; 347-352.

In a continuous abc file, with a few words of comment under most titles indicating content. Begun by Southern California writers' project of Works progress administration. Completed, checked and prepared with topical index by G. O. Arlt. To be reprinted in book form as 1st no. in California folklore monograph series.

Boggs, Ralph Steele. Folklore bibliography for 1942. SFQ 1943, VII, 13-73.

Boggs, R. S. Una bibliografía general del folklore. FA 1943, III, 9-12. Some 50 title suggested as a basis for any folklore library.

Cortázar, Augusto Raúl. Guía bibliográfica del folklore argentino;

primera contribución. Buenos Aires, Imprenta de la Universidad 1942. 293 p. (Universidad de Buenos Aires. Facultad de filosofía y letras. Instituto de literatura argentina. Sección de bibliografía, I, 1.)

Exhaustive introd. on folklore bibl. and preparation of this one, with help of folklore bibl. seminar students at Inst. of Arg. lit. Has sections on bibl., collections, works of folklore, lit., lang., ethnography, history, travel and diverse. Lists books and pamphlets only (not articles). Sometimes indicates contents, library in B. A. where work may be consulted. One of best folklore bibls. for any American country.

Dobie, J. F. Guide to life and literature of the Southwest, with a few observations. Austin, University of Texas press 1943. 111 p. 24 il.

Guide for author's course by this title in Univ. of Texas. Fine orientation for anyone into folklore as well as other aspects of life in this part of U. S. A. General paragraph and commented bibl. on various topics: cowboy and Negro songs, Mexican Spanish, pony express, etc.

Lines, Jorge A. Bibliografía antropológica aborigen de Costa Rica. San José, Universidad de Costa Rica, Facultad de letras y filosofía 1943. xiv, 263 p.

Magalhães, Basílio de. Trabalhos folklóricos e parafolklóricos. CP 1943, III, no. 29, p. 90-95.

Miscellany of notes on recent Hisp. Amer. folklore pubs.

Marchant, Alexander and Shelby, Charmion and Englekirk, John E. Investigations in progress in the United States in the field of Latin American Humanistic and social science studies; preliminary ed. Washington, D. C., Library of Congress, Hispanic foundation 1942. xi, 236 p. mimeo.

Includes names and addresses, chief pubs. and work in progress of a dozen scholars of the U. S. A. interested in Latin American folklore.

[Outes, F. F.] Aparicio, Francisco de. Félix F. Outes, nómina de sus publicaciones, 1897-1940. Pubs. del Museo etnográfico de la Facultad de filosofía y letras de la Universidad de Buenos Aires 1942, serie A, IV, 257-299.

Chronological list of 196 pubs. of Outes, many of Latin American folklore interest.

[Parsons, E. C.] Elsie Clews Parsons. JAF 1943, LVI, 45-56.

Chronological list of her works; and notes on her life (1875-1941) and works, by Gladys Reichard.

[Parsons, E. C.] Spier, Leslie. Addenda to bibliography of Elsie Clews Parsons. JAF 1943, LVI, 136.

Schwab, Federico. *Bibliografía etnológica de la Amazonia peruana, 1542-1942*. Lima, Compañía de impresiones y publicidad 1942. 76 p.

Valuable commented list of some 500 titles, abc by author, many of folklore interest, often indicating if work is to be found in Lima libraries. Attempts to cite all pub. on indigenous inhabitants of this region. Repr. of Boletín bibl. Univ. S. Marcos (Lima) 1942, XV, 205-271.

United States and Canada

Barbeau, Marius and Melvin, Grace. *The Indian speaks*. Caldwell, Idaho, U. S. A., Caxton printers 1943. 117 p. 40 il.

Account in English in simple, befitting style, well il., of myths, legends, traditions, tales and songs of Canadian Indians, from first-hand sources, to let these survivors of a past age portray themselves through their traditional material.

Cody, Bertha Parker. *Some Yurok customs and beliefs*. Masterkey (Southwest museum, Highland Park, Los Angeles, California, U. S. A.) 1943, XVII, 81-87.

Crum, Mason. *Gullah; Negro life in the Carolina Sea Islands*. Durham, North Carolina, U. S. A., Duke university press 1940. xv, 351 p. 11 il.

Social history, from slavery to present, of these coastal Negroes of South Carolina, rich in description of background data, dialect, songs, customs, food and various other aspects of folklore interest.

Davidson, Levette Jay. *Western campfire tales*. CFQ 1943, II, 177-190.

Surveys and reproduces from printed sources pioneer legends, traditions, tales and anecdotes of west U. S. A. in 19th century.

Day, Donald. *Moses Evans: the wild man of the woods*. TFSP 1943, XVIII, 89-104.

Assembles Texas, U. S. A., journalistic lit. of 1850's on this colorful figure of great appeal to folk imagination.

Dobie, J. F. *Twenty years an editor*. TFSP 1943, XVIII, vii-xii.

Vivid review of his viewpoint (folklore as flavor of life rather than as science) and editing TFSP since no. 2 in 1923 (Stith Thompson ed. no. 1 in 1916). We hope his inspiring leadership may bear even richer fruit in TFSP during the next 20 years.

Doering, J. F. *Folk customs and beliefs of Greek sponge fishers of Florida*. SFQ 1943, VII, 105-107.

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Folklore institute of America. First report: Summer institute of folklore, Indiana university, June 29-Aug. 22, 1942. Bloomington, Indiana, U. S. A. 1943. 16 p.

Report on its members, courses and other activities. Resolutions establishing a Folklore institute of America. Director Stith Thompson's address, "American folklore in the years ahead," given at final banquet. This is first of its kind in America, dedicated wholly to folklore, with full schedule of courses. May it be continued, and spread!

Hand, Wayland D. et al. North American folklore societies. JAF 1943, LVI, 161-191.

Brief historical sketches, by various contributors, of the American, California, Chicago, Hoosier, Kentucky, Mexican, Michigan, Mississippi, Missouri, Nebraska, New Mexico, North Carolina, Oklahoma, Pennsylvania, Pennsylvania German, Southeastern, South Carolina, Tennessee, Texas, Virginia, West Virginia and Wisconsin folklore societies, Folksong society of the Northeast, and folklore movement in Canada, — some active, others inactive. Addenda are invited.

Hatfield, Sadie. Folklore of Texas plants. TFSP 1943, XVIII, 157-162.

Describes folk cures, food, drink, cosmetics, adornment, dyes and other folklore significance of plants in Texas, U. S. A.

Hewett, E. L. and Fisher, R. G. Mission monuments of New Mexico. Albuquerque, University of New Mexico press 1943. 269 p. 65 il. (5th Handbook of archeological history. School of American research.)

Rev. by J. K. Shishkin in P 1943, L, 273-275.

Idaho lore; prepared by the Federal writers' project of the Work projects administration; Vardis Fisher, state director. Caldwell, Idaho, U. S. A., Caxton printers 1939. 256 p. 60 il. (American guide series.)

Over 100 legends, folktales and various narratives, retold. Descriptions of many customs, beliefs, cures and miscellaneous folklore. Examples of poetry and speech. Mostly white but some Indian material. Provenience not specifically indicated. Rev. by J. F. Dobie in TFSP 1941, LIV, 100-101.

Korson, George Gershon. Coal dust on the fiddle; songs and stories of the bituminous industry. Philadelphia, University of Pennsylvania press 1943. xvi, 460 p.

Lee, Jon. Some Chinese customs and beliefs in California. CFQ 1943, II, 191-204.

Stories on festival of Buk Dei, man who went to Hell and returned, ghost man, girl who dreamed of Hell, sleeping on coffin bottom, and magic banana tree, all involving various customs and beliefs.

Long, Haniel. American folkways: piñon country. New York, Duell, Sloan and Pearce 1941. xi, 327 p.

Rev. by A. L. Campa in CFQ 1943, II, 53-54. Misc. on southwest U. S. A.

Masterson, James R. Tall tales of Arkansas. Boston, Massachusetts, U. S. A., Chapman and Grimes 1943. xi, 443 p. 4 pl.

Excellent and vast compilation of lit., to recapture pioneer spirit of Arkansas, U. S. A., humor, in anecdotes, tales, verses, speech and descriptions of types and customs, with abundant illustrative texts, notes and bibl., including an especially exhaustive study and compilation of variants of "The Arkansas traveler." Rev. in SFQ 1943, VII, 17-171, and in CFQ 1943, II, 329-332.

Paisano tracks. TFSP 1943, XVIII, 140-150.

Various briefed legends and tales from Texas, U. S. A.: 10 ghost stories written by girls in Texas college for women, excerpts from J. B. Davis' Early history of Memphis 1873, on Davy Crockett; and an account of the last herd of longhorn cattle.

Pearce, Thomas M. Some anthropological terms used in the southwest. P 1943, L, 130-141.

Abc list of 45 terms, with definitions and quotations il. usage, most pertinent to Indian folklore of southwest U. S. A.

Porter, Kenneth Wiggins. Winter evenings in Iowa, 1873-1880; text by Catherine Ann McCollum, ed. and annotated by . . . JAF 1943, LVI, 97-112.

Chiefly riddles and words only of songs from Page county, Iowa, U. S. A., with background sketch and misc. bits of folklore.

Rowell, Mary K. Pamunkey Indian games and amusements. JAF 1943, LVI, 203-207.

Describes toys, games and counting-out rimes of these Indians of Virginia, U. S. A.

Speck, Frank G. A note on the Hassanamisco band of Nipmuc. Bulletin of the Massachusetts archeological society (Boston, Mass., U. S. A.) 1943, IV, no. 4, p. 49-56.

Stresses importance of piecing together every thread of data that can be gleaned from informants to maintain continuity of picture of changing traditional cultures by il. of these Mass. Indians, an inland cultural island of vague and vanishing appearance.

Speck, F. G. Reflections upon the past and present of the Massachusetts Indians. Bulletin of the Massachusetts archeological society 1943, IV, no. 3, p. 33-38.

Excellent survey of the fate of survival, in blood and culture, of these Indians from 17th century to present.

Speck, F. G. A social reconnaissance of the Creole Houma Indian trappers of the Louisiana bayous. *AI* 1943, III, 135-146; 211-220.

In La Fourche and Terre Bonne, Louisiana, U. S. A. Discusses their historical background, food, herbs, hunting, fishing, basketry, textiles, fishing and bird nets, arms, house construction, etc. They speak French.

Speck, F. G. The Wapanachki Delawares and the English; their past as viewed by an ethnologist. *Pennsylvania magazine of history and biography* (Historical society of Pennsylvania. Philadelphia, Penna., U. S. A.) 1943, LXVII, 319-344.

Study of present Indian's folklore deepens understanding of his motives and often reveals customs, beliefs, etc. current in his past. Interpretation of past history in terms of present folklore is new, thus whole question of historical Indian-European contacts must be reopened. Speck applies the method and illustrates it with this group, and leaves us thinking of its broad implications.

Spott, Robert and Kroeber, A. L. Yurok narratives. University of California pubs. in American archeology and ethnology (Berkeley, Calif., U. S. A.) 1942, XXXV, no. 9, p. vii, 143-256.

Stegner, Wallace. American folkways: Mormon country. New York, Duell, Sloan and Pearce 1942. x, 362 p.

Rev. by A. E. Fife in *CFQ* 1943, II, 55-56.

Stephenson, Terry E. The Santa Ana wind. *CFQ* 1943, II, 35-40.

Surveys historical references to this potent "trash mover" and theories of origin of its name. Concludes it is so called because it comes down from direction of Santa Ana canyon.

Swanton, John R. Source material on the history and ethnology of the Caddo Indians. Washington, D. C., U. S. government printing office 1942. vii, 332 p. 19 pl. 5 fig. (Smithsonian institution. Bureau of American ethnology, bulletin 132.)

Excellent assemblage of descriptive materials on folk narratives, foods, adornment, customs, games, beliefs, etc. of this 16th century culture of Arkansas, Louisiana, Texas and Oklahoma, U. S. A., from early chroniclers. Appends original Spanish texts of 3 of his principal documents: letters of Casañas 1691, Hidalgo 1716, and extract of *Crónica* of Espinosa.

Thane, Eric. American folkways: high border country. New York, Duell, Sloan and Pearce 1942. ix, 335 p.

Thomas, Jean. Blue Ridge country. New York, Duell, Sloan and Pearce 1942. x, 338 p. (American folkways.)

This valuable series, ed. by Erskine Caldwell, began in May 1941 with E. Corle's Desert country. H. Long's Piñon country, S. Vestal's Short grass country, O. E. Rayburn's Ozark country, the present work, S. Kennedy's

Palmetto country, W. Stegner's Mormon country, E. Thane's High border country, follow, with well rounded portrayals of the great regional cultures of U. S. life. Thomas describes Kentucky mountains, history and character of the people, their feuds, work, singing, riddling, festivals, customs, beliefs and legends, with il. texts.

Watkins, Frances E. The Navaho, V. Masterkey (Southwest museum, Highland Park, Los Angeles, California, U. S. A.) 1943, XVII, 77-81.

V. Describes social customs in property, war, hunting, also games.

Wittfogel, Karl A. and Goldfrank, Esther S. Some aspects of Pueblo mythology and society. JAF 1943, LVI, 17-30.

Sociological approach. Concludes Pueblo folk narratives may not accurately reflect social elements in their true relative importance, but may throw light on their significance. In support of this thesis, examines water control, position of women, leadership and discipline.

Latin America

Abreu Gómez, Ermilo. Héroes mayas. Mexico, D. F., Compañía general editora 1942. 236 p.

Assembles previous scattered pubs. of literary narratives, some folkloristic, of Yucatan, Mexico.

Aguirre Matheu, Jorge. Descripción del Valle de Panchoy. ASGH 1943, XVIII, 173-185.

Good description of background interest for this region.

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Eloquent synthesis on nature of Paraguay's people and their tradition of rather isolated freedom.

Andrade Coello, Alejandro. Tipos ecuatorianos. AEA 1943, XIX, nos. 2-3, p. 84-85.

Describes dress, features and character of *chola* in Quito and Cuenca.

Aparicio, Francisco de. Relación de un viaje entre Mendoza y Buenos Aires en 1794. AIEC 1942, III, 187-247.

Vivid travel account, of background interest and with scattered details on customs, food, dress, etc.

Asociación folklórica argentina. Principios, bases, estatutos, reglamentaciones, organización técnica y administrativa. Buenos Aires 1943. 120 p. (Cuaderno folklórico no. 1.)

New ed. of the no. 1 issued in 1938. Contains largely the same material, revised, expanded and brought up to date, though each ed. has items not found in the other. On organization, activities, plans and membership.

Barata, Mario. Proteção ao nosso patrimonio histórico e artístico no quinquenio 1937-1942. CP 1942, II, no. 21, p. 327-354.

Good survey of recent state of museums and other archiving of documents, photographs, etc. recording and preserving Brazilian culture, much of it of folklore interest.

Beesley, Claude A. Religion of the Maya. P 1943, L, 8-21.

Describes various folklore, chiefly of Yucatan, Mexico.

Belaieff, Juan. Indios del Chaco paraguayo y su tierra. Revista de la Sociedad científica del Paraguay (Asunción) 1941, V, no. 3, p. 1-47.

Description of region and inhabitants, with map and identification table of tribes. Numerous statements alluding to various aspects of folklore indicate rich materials meriting attention.

Boletín de la Sociedad geográfica de La Paz, Bolivia. 1942, LIII, no. 64, p. 1-163.

Reports on activities and papers of the 3rd Panamerican assembly of geography and history, Lima, Peru, March 30-April 8, 1941, and of the Geographic society of La Paz.

Bravo, Carlos. Chontales, la tierra mi madre. Cuaderno del taller San Lucas (Granada, Nicaragua) 1943, II, 3-18, 1 il.

On the *chontales* 'foreigners,' their background, traits, customs, beliefs, songs, etc., in Guatemala.

Burga Freitas, Arturo. Ayahuasca: mitos y leyendas del Amazonas; 2 a ed. Lima, Domingo Miranda 1942. 145 p.

Camacho, José María. Los aymaras. Boletín de la Sociedad geográfica de La Paz, Bolivia 1942, LIII, no. 64, p. 138-155.

Chapter IV of author's unpub. book of same title. On customs, food, drink, clothing, coca, etc. of these Bolivian Indians.

Camacho, José María. Urus, changos y atacamas. Boletín de la Sociedad geográfica de La Paz, Bolivia 1943, LIV, no. 66, p. 9-34.

Câmara Cascudo, Luis da. Notas pretas. RAMSP 1942, ano VIII, vol. LXXXV, 175-177.

Notes inspired in Donald Pierson's Africanos da Baía, RAMSP vol. LXXVIII. Repr. from Diário de notícias (Rio) Feb. 1, 1942.

Cámara Cascudo, L. da. Lição etnográfica nas "Cartas chilenas." RAMSP 1943, ano VIII, vol. LXXXIX, 193-202.

Cites text excerpts from these Cartas portraying life in the capital of Minas Gerais, Brasil, in 1788, which refer to dress, customs, proverbs, sayings, food, drink, dance, festivals and words of folk interest.

Canal Feijóo, Bernardo. El norte. Buenos Aires, Emecé 1942. 107 p. 8 pl.

Selections from chronicles of 16th to 19th centuries, with folk songs and tales from Santiago del Estero, Argentina.

Canals Frau, Salvador. La cultura de los huarpes. AIEC 1942, III, 289-322, 3 pl.

Ascertains these Indians as inhabitants of Mendoza and San Juan, Argentina, in 16th and 17th centuries, their relations with their neighbors, and something of the traits of their culture.

Canals Frau, S. Los aborígenes del valle de Salta en el siglo XVI. AIEC 1943, IV, 207-248, map.

Adduces historic, linguistic and ethnographic data to show oldest culture here was Candelarian, Amazonian with Inca influence; and in the west, Pulares, Diaguita with Atacama and Inca influence; overcome later by Lules of Chaco; and on arrival of Spaniards was under direct influence of Inca empire.

Canals Frau, S. Los indios del distrito de Buenos Aires, según el Repartimiento de 1582. Pubs. del Museo etnográfico de la Facultad de filosofía y letras de la Universidad de Buenos Aires, 1940-1942, serie A, IV, 5-39, 4 pl. map.

Extracts and analyzes valuable data from this document of Juan de Garay, showing Guaraní on Paraná delta, Chaná on right bank of this river between Luján and Rosario, Mbeguá on opposite bank, and Querandí from Cuyo to Blanco cape.

Canals Frau, S. Límite austral de los diaguitas. Pubs. del Museo etnográfico de la Facultad de filosofía y letras de la Universidad de Buenos Aires, 1940-1942, serie A, IV, 117-139, map.

Shows by historic, linguistic and archeologic evidence that Diaguita Indian culture extended only to north San Juan, Argentina, and was distinct from well developed Huarpe culture, which shows strong Peruvian influence.

Carneiro, Edison. Candomblés da Baía. RAMSP 1942, ano VII, vol. LXXXIV, 127-137.

Study of these Negro religious societies, especially in relation to their African influences.

Ceballos N., Roque J. *Carácter de la educación entre los antiguos mexicanos.* RMS 1942, IV, 75-80, 4 pl.

Of general interest for folklore of ancient Mexico.

Cerda Silva, Roberto de la. *Los cuicatecos.* RMS 1942, IV, 99-127, 10 pl. 2 fig. map.

Descriptive notes on various types of folklore of these Indians of Oaxaca, Mexico.

Cerda Silva, R. de la. *Los coras.* RMS 1943, V, 89-117, 6 pl. 2 fig. map.

On various aspects of folklore of these Indians of Nayarit, Mexico: food, drink, drugs, dress, dwelling, utensils, custom, festival, music, dance, legend.

Cerda Silva, R. de la. *Los tarahumaras.* RMS 1943, V, 403-436, 6 pl. 2 diagrams.

General description of this Indian group in mountains of Chihuahua, Mexico: food, drink, dress, dwelling, custom, religion, art, etc.

Chancay, provincia nuestra; por Jorge Ortiz Dueñas, Hermógenes Colán Secas, Alfredo López Romero, Isaac Salazar León, Luis Chávez Reyes, Isaías Nicho Rodríguez, Pedro Guillermo Fonseca. *Huacho, Peru, La libertad* 1942. 226 p.

Narratives and descriptions, including custom, festival, tradition, dialect, etc. of this region of Peru.

Cortázar, Augusto Raúl. *Panorama y perspectivas de nuestro folklore.* Buenos Aires 1942. 32 p.

Pub. in *Verbum*, Dec. 1942, nos. 2-3. Vivid and generally sound view of serious Argentine folklore study, past, present and future. Errs in excluding indigenous groups, in trying to make folklore conform to lines of social classes, and in regarding upper class as chief source of folklore. Surveys advantages and disadvantages for folklorist of materials from colonial chroniclers, local color writers, scholars in related fields, poorly trained collectors, travelers, intellectuals who occasionally turn to folklore, "folkloric" artists; present pioneer status of Argentine scientific folklorists; and sound program for future of Argentine folklore studies in preparing scholars, collecting, classifying, studying, libraries, bibls., archives, museums, cooperation with other agencies, and ultimate goals of social betterment.

Dasch, Ben and Abramowitz, Noah and Muñoz, Clara Lindner. *Leyendas y cuentos panamericanos.* New York, Globe book co. 1943. 186 p. il.

Dávalos, Juan Carlos. *La Venus de los barriales, y otros relatos.* Tucumán, Argentina, *La raza* 1941. 183 p.

Origin of the folktale. Cacuy. Lexicography of Salta, Argentina.

Dufourcq, Lucila. Estudio del folklore de Lebu. Anales de la Facultad de filosofía y educación, Universidad de Chile (Santiago) sección de filología 1941-1943, III, 225-294.

52 proverbs and phrases, 149 beliefs, 51 riddles and riddle tales, words only of 24 folksongs and 10 ballads, 3 children's games, 6 cures, burial beliefs and customs, a tradition, on witchdoctors and 3 "cases," 5 tales. Some comments and comparative notes. Informants not cited.

Dutton, Bertha P. Chinantec Indians of Mexico. P 1943, L, 93-109, map.

General description of these Indians of Oaxaca, their environment, dress, crafts, etc.

Echazarreta, Carlos. Hazañas 'é don Goyo Cardoso (cuentos entre-rianos). Barcelona, Molino [1942?]. 187 p. [Printed in Argentina.]

General folklore of Entre Ríos, Argentina.

Farfán, José M. B. La lengua quechua. Revista del Museo nacional (Lima) 1943, XII, 115-122.

Its geographic extent, from Colombia to Argentina, its dialects, character, influences and study. Text of a fox tale from Cuzco, Peru, in Quechua, Spanish and English.

Farías, Julio. Conclusiones del estudio de los problemas antropológicos de México y Centroamérica. ASGH 1942, XVIII, 117-121.

Ferreira Videla, Vidal. Del folklore del Río Segundo de Córdoba. Estudios 1942, año XXXII, tomo LXVIII, no. 372, p. 230-234.

Folklore de los urus y chipayas. Boletín de folklore, folkvisa y folkway de Bolivia (La Paz) 1942, I, no. 1, p. 8-9.

Garcés, V. G. Tiempo y espacio de la cultura. RMS 1943, V, 39-47.

On geographic-historic concepts in understanding Latin American cultural developments and problem of synchronizing rapid-urban-plains-Hispanic and slow-rural-mountainous-Indian cultures.

García y García, Elvira. Cuzco: su tradición y su leyenda. Boletín de la Sociedad geográfica de La Paz, Bolivia 1942, LIII, no. 64, p. 35-36.

On Incaic Cuzco, Peru: tradition, dress, festival, augurers, etc.

González, N. Bases y tendencias de la cultura paraguaya. Cuadernos americanos (Mexico, D.F.) 1942, V, 87-106.

Guaraní and Spanish contributions. *Mestizaje*. Genesis of Paraguayan culture. Dwellings. Food. Etc.

González Bonilla, Luis Arturo. Los totonacos. RMS 1942, IV, 81-101, 14 pl. 2 fig. 2 maps.

On folk food, drink, dress, customs, dance (Santiagos, Negritos, Voladores), etc. of these Indians of Puebla and Veracruz, Mexico.

Guaman Poma de Ayala, Felipe. De la obra de . . . "El primer nueva corónica y buen gobierno." Anexos del Boletín de la Sociedad geográfica de La Paz, Bolivia 1942-1943, LIII-LIV, nos. 64, 65, 66. No p. nos.

Gudiño Kramer, Luis. Noticias sobre el folklore argentino y sus expresiones en la literatura gauchesca. Ideas (Paraná) July 1942, p. 13-17.

Guerrero, Raúl G. Breves observaciones etnográficas en el estado de Chiapas. Chiapas nuevo (Tuxtla Gutiérrez, Chiapas, Mexico) Oct. 22, 1942, VI, no. 299, p. 4; Oct. 29, 1942, VI, no. 300, p. 4, 5, 7, 8.

Notes on customs and festivals, arts and crafts, legends and tales, music and dances, drinks and adornment of Chiapas, Mexico.

Guerrero, R. G. Estampas antiguas: el aguador. México al día (Mexico, D.F.) June 1, 1942, XV, no. 321, p. 20, 30.

Inchauspe, Pedro. Voces y costumbres del campo argentino. Buenos Aires, Santiago Rueda 1942. 265 p. il.

Fine, clear descriptive panorama of folk life of pampas of central Argentina, by concise topics, like *aljibe*, *avestruz*, *boleadoras*, *echar un taco*, *pulpería*, with abc index, arranged under broad headings: house, food, work, beliefs, phrases, dances and songs. Almost a folklore dictionary.

Inchauspe, P. Elementos tradicionales de la región central para nuestro teatro. Cuaderno de cultura teatral (Instituto nacional de estudios de teatro. Comisión nacional de cultura. Buenos Aires) 1942, XVI, 25-58.

Lecture given Aug. 12, 1940. Advocates use of gaucho folk tradition in Argentine drama. Indicates wealth of material for dramatist in this tradition.

Los indígenas venezolanos. Venezuela (Oficina nacional de prensa, Caracas) Sept.-Oct. 1942, I, no. 8, 6 p. not numbered, 8 il.

Text in Spanish and English. Of general folklore interest for Goajiro and Motilon Indians.

Informe de las labores desarrolladas por el poder ejecutivo en el ramo de instrucción pública durante el año de 1942, rendido ante la honorable asamblea nacional legislativa por el profesor José

Andrés Orantes, subsecretario de estado, el 13 de abril de 1943. San Salvador, Imprenta nacional 1943. 181 p.

Report on committee on investigations of national folklore and typical art of El Salvador, p. 51-53.

Izaguirre, David T. Pumakayán. Folklore (Lima) 1942, I, nos, 2-3, p. 44-48.

Krause, Fritz. Nos sertões do Brasil; relatório e resultados da expedição de Leipzig ao Araguaia, em 1908; tradução de Egon Schaden; prefácio de Herbert Baldus. RAMSP 1942, ano VII, vol. LXXXIV, 173-192; ano VIII, vol. LXXXV, 159-174; vol. LXXXVI, 235-246; vol. LXXXVII, 183-199; 1943, vol. LXXXVIII, 183-205; vol. LXXXIX, 157-172; vol. XC, 179-193; ano IX, vol. XCI, 167-180.

Continuation of this study of Brazilian Indians.

Lachatañeré, Rómulo. Manual de santería; estudios afrocubanos; el sistema de cultos "lucumis." Havana, Ed. Caribe 1942. 94 p. map, tables.

Santería is the religious system of Afro-Cubans and derives from Lucumi slaves from Yoruba, with other African and Hispanic elements, in a particularly Cuban mixture. Describes its gods, beliefs, customs, ritual, organization, altar equipment, associated witchcraft, table of gods with corresponding Catholic saint, symbol and image, etc.

Ladrón de Guevara, Blanca. El folklore en las Américas y su relación con el signo escalonado. Boletín de folklore, folkvisa y folkway de Bolivia (La Paz) 1942, I, no. 1, p. 3-5, 6 fig.

Also in Boletín de la Sociedad geográfica de La Paz, Bolivia 1942, LIII, no. 64, p. 60-66, 6 fig.

On general significance of folklore and stairstep design in indigenous Latin American Indian folk art, suggested by terraces cultivated on slopes of Andes.

Lizano H., Víctor. Leyendas de Costa Rica. San José, Soley y Valverde 1941. 167 p. (Serie escolar Costa Rica, no. 3.)

Lullo, Orestes di. El folklore de Santiago del Estero; material para su estudio y ensayos de interpretación; fiestas, costumbres, danzas, cantos, leyendas, cuentos, fábulas, casos, supersticiones, juegos infantiles, adivinanzas, dichos y refranes, loros y cotorras, conocimientos populares. Tucumán, Argentina 1943. 446 p. (Universidad nac. de Tucumán. Depto. de investigaciones regionales.

Instituto de historia, lingüística y folklore. Sección de folklore. pub. III.)

Rich body of these various types of folklore from this archaic region of north Argentina, which has well preserved the indigenous and Spanish colonial cultures which came down from Peru and Bolivia. Texts, descriptions, informants, interpretation. Parts previously pub. in newspapers.

Lullo, Oreste di. Contribución del folklore al teatro nacional. Cuaderno de cultura teatral (Instituto nac. de estudios de teatro. Comisión nac. de cultura. Buenos Aires) 1942, XVI, 101-129.

Lecture given Sept. 23, 1940. Affirms only intelligent use of Argentine folklore will develop a truly national drama. Advises in some detail on problems in use of this material, from viewpoint of both drama and folklore materials.

Luna, Lizandro. Aspectos del folklore andino: El khapero. Turismo (Lima) Aug. 1942, p. 6-7, il.

Magalhães, Basilio de. O elemento religioso afro-brasileiro. CP 1942, II, no. 19, p. 155-159.

Notes on Brazilian Negro gods: Obatalá, Ifá, Ogún, Iemanjá, Oxó-oxí, Dadá, Orixá-ocó Exú. Words only of 3 folksongs. Note on identity of Mané Dantas, who issued sentence against image of St. Anthony.

Magalhães, B. de. Folklore religioso afro-brasileiro. CP 1942, II, no. 20, p. 136-140.

Notes on Brazilian Negro gods, compared with Catholic saints, on Paraguaya ballad in Ismael Moya's *Romancero* 1941, on words *quiriri*, *ibituruna*, *jurupari*, *tapé*.

Manríquez, Cremilda. Estudio del folklore de Cautín. Anales de la Facultad de filosofía y educación, Universidad de Chile (Santiago) sección de filología 1941-1943, III, 5-131.

Words only of 72 ballads, cradle songs, coplas, zamacueca verses and other folksongs, 141 riddles, 7 riddle tales, 22 prayers, charms and incantations, 119 beliefs, 25 cures, 20 items of witchcraft and description of various witchdoctors' dens in Carahue, Chile. Some comments and comparative notes. Informants not often cited.

Meléndez, Concha. El mito de los ríos en dos novelas hispanoamericanas; orígenes del mito. Asomante, estudios hispanoamericanos (Universidad de Puerto Rico, Pubs. Instituto interamericano I.) 1943, p. 101-107.

Eternal life-giving rivers have been deified since the Nile and Ganges by ancients. Studies 2 South American novels pub. 1935 and motivated chiefly by river mythology: Rómulo Gallegos, *Canaima* (the Orinoco) and Ciro Alegría, *La serpiente de oro* (the Marañón).

Métraux, Alfred. A myth of the Chamacoco Indians and its social significance. JAF 1943, LVI, 113-119.

Description of men's feast and initiation rites of boys into manhood, with texts of related myth and comparative study, of these Indians of the Paraguayan Chaco.

Mota, Otoniel. Interrogações na cultura maia. RAMSP 1943, ano VIII, vol. LXXXVIII, 159-166.

If *balam* means 'tiger,' is Oriental relationship of Maya culture established?

Muñoz, Lucila. Estudio del folklore de San Carlos. Anales de la Facultad de filosofía y educación, Universidad de Chile (Santiago) sección de filología 1941-1943, III, 133-183.

Words only of 6 ballads, 17 folksongs, biographic sketches of 2 folk poets, verses of 3 cuecas, 39 riddles, 2 prayers and 23 beliefs and incantations. Some comments and comparative notes. Informants not cited.

Nimuendajú, Curt. The Sherente; transl. by Robert H. Lowie. Los Angeles, California, U. S. A., Southwest museum 1942. 106 p. il.

Osgood, Cornelius. Ciboney culture of Cayo Redondo, Cuba. New Haven, Connecticut, U. S. A., Yale university press 1942. 61 p. (Yale pubs. in anthropology 25.)

Otero y Gama, Andrea. ¡Kon kushtik ja! ASFM 1941 (pub. 1943) II, 141-144.

Contemplates fate of Mexican Indian cultures.

Padilla Bendejú, Abrahám. Noticias biográficas de Felipe Guaman Poma de Ayala. WP 1943, III, no. 15, p. 53-58.

Of this early colonial Inca chronicler of Peruvian folk life.

Palacios, Enrique Juan. Prehistoria de México: los olmecas y los mayas. ASGH 1942, XVIII, 9-28.

Of background interest for Mexican folklore.

Parsons, Elsie Clews. Folklore of the Antilles, French and English; part III. New York, American folklore society 1943. xvi, 487 p. (Memoirs of the American folklore society, vol. XXVI, part III.)

Comparative notes and English summaries of 404 tales, many with several variants, citing texts in first 2 vols. Abc list of solution words, with some comparative notes, followed by some 1,200 riddles in English and French. English and French texts of 657 proverbs, with notes. Only citation of provenience is name of island.

Paula Cidade, F. de. Aspectos geo-humanos de Mato Grosso: Corumbá. Revista brasileira de geografia (Rio de Janeiro) 1943, V, 173-194, 10 il.

Description of this Brazilian city, its inhabitants, character of folktypes there of diverse origin: Paraguayan, Bolivian, Syrian.

Peregrino Junior. Fabulário indígena da Amazônia. Autores e livros, suplemento literario de "A manhã" (Rio de Janeiro) Nov. 8, 1942, ano II, vol. III, no. 14, p. 219.

Various notes on folklore of Indians of Amazonia, Brasil. Repr. from RAMSP 1942, ano VIII, vol. LXXXVII, 201-205.

Pérez Bustamante, C. Las regiones españolas y la población de América (1509-1534). Revista de las Indias (Ministerio de educación, Bogotá) 1941, II, no. 6, p. 81-120.

Important for folklore of any region of Spanish America is question of from what region in Spain its early settlers came.

Pinto, Luis C. El gaucho y sus detractores; defensa de las tradiciones argentinas; reivindicación del guacho. Buenos Aires, Ateneo 1943. 213 p.

Admirable defense of this Argentine folktype, born of the country's early struggles, symbol of its nationality and enriched by a growing tradition.

Plath, Oreste. El perro, el burro y el chanco en el pueblo chileno. Hoy, Feb. 25, 1943, no. 585, p. 63-65.

On significance of these 3 animals in life and folklore (verses, speech, proverbs, beliefs, etc.) of Chilean folk.

Poeppig, Eduardo and Keller, Carlos. Los indios pehuenches en 1828. Revista del Museo histórico nacional de Chile (Santiago) 1942, I, no. 3, p. 236-269.

Description of various folklore aspects of these Indians of Chile, as observed by Poeppig in his trip there in 1828, and pub. in his Reise in Chile, Peru und auf dem Amazonenstrom 1827-1832, Leipzig 1835-1836.

Posnansky, Arthur. Los dos tipos indigenales en Bolivia y su educación. AI 1943, III, 55-60, 2 pl.

Believes there are 2 racial types of Bolivian Indians: high class, intelligent Khollas and low class, stupid Aruwaks.

Posnansky, A. Exordio. Boletín de folklore, folkvisa y folkway de Bolivia (La Paz) 1942, I, no. 1, p. 1-3.

On contents of folklore archive of Tihuanacu institute. Act of foundation of the Sociedad de folklore, folkvisa y folkway de Bolivia, and definition of the 3 terms of its title.

Posnansky, A. ¿Qué es raza? La Paz, Editorial del Instituto Tihuanacu de antropología, etnografía y prehistoria 1943. 52 p. 12 il.

Posnansky, A. ¿Las Américas son un nuevo mundo o un mundo mucho más antiguo que Europa y Asia? Pruebas incontrovertibles de que el hombre americano es originario de América. La Paz, Editorial del Instituto Tihuanacu de antropología, etnografía y prehistoria 1943. 53 p. 12 il.

Seeks to prove, by ruins on submerged islands now revealed by lowering level of lake Titicaca, existence of an American cultural tradition indigenous and flowering before those of Asia and Europe, with which it later had trade contacts long before arrival of Columbus.

Quijada Jara, Sergio. Del folklore huancavelicano: tres supersticiones y una fiesta. Cinófono (Lima) July 1943, XI, nos. 107-108, p. 29-30.

Describes beliefs current among Indians in Huancavelica, Peru, about *jarjaria* (a condemned wandering spirit) and *jayacoj* (diviner), retells a ghost legend of the "Molino" of Izcuchaca, and describes festival of "Niño perdido" of Jan. 15.

Ramírez, Guadalupe. Las artes populares en las pulquerías de México. ASFM 1941 (pub. 1943) II, 225-238.

Colorful description of these native drink shops, their paper decorations, drink containers, paintings and verses, music and dances, their names, gifts and prizes for customers, and part they play in festivals.

Ramos, Arthur. Raza, grupos culturales, diferenciación social. RMS 1942, IV, 129-136.

On various types of racial mixture in Brasil, and their Portuguese names.

Rosenberg, Tobías. El alma de la montaña; folklore del Aconquija. Tucumán, Argentina, Biblioteca tucumana de folklore 1943. 106 p.

General literary description, of folk flavor, of Tucuman.

Ross, María Luisa and Guerrero, Raúl G. México antes de la conquista. México al día (Mexico, D.F.) April 1, 1942, XV, no. 317, p. 34, 35; April 15, 1942, XV, no. 318, p. 15, 55; May 15, 1942, XV, no. 320, p. 20, 49; Sept. 1, 1942, XVI, no. 327, p. 14, 61.

Notes on Aztec chronology and horoscope, festivals and omens.

Ross, Patricia Fent. In Mexico they say. New York, Alfred A. Knopf 1942. 211 p. il.

Rev. by T. G. James in CFQ 1943, II, 59-60. Legends and tales retold in English for children.

Rossi, Vicente. *Martín Fierro, su autor i su anotador: ¿Dónde se escribió "Martín Fierro"?; 4o. Río de la Plata [Córdoba, Imprenta argentina] 1942. 56 p. 4 il. (Folletos lenguaraces 27.)*

First part was written on Rio Grande-Uruguay frontier, 1871; second, in Paysandú. Elucidates on various words and phrases.

Rossi, V. *Martín Fierro, su autor i su anotador: de la pulpería al Olimpo; 5o, fin. Río de la Plata [Córdoba, Imprenta argentina] 1943. 56 p. (Folletos lenguaraces 28.)*

Elucidates on various words and phrases and eulogizes this work.

Saavedra, Alfredo M. *La expresión folklórica militar. ASFM 1941 (pub. 1943) II, 207-223.*

Abc list of folk words of Mexican soldier, and words only of ballad "Despidimiento de un militar ascendido."

Saavedra, A. M. *Opinión sobre la labor de la Sociedad folklórica de México. ASFM 1941 (pub. 1943) II, 249-253.*

Fine discourse on the viewpoint of the folklorist and the excellent work of the Folklore society of Mexico befitting of its aims.

Sáenz, Justo P. (hijo). *Equitación gaucha en la pampa y Mesopotamia; 2. ed. aumentada en su texto y con un vocabulario ilustrado. Buenos Aires, Peuser 1942. 249 p. pl. il.*

Sees in Argentina a fusion of *jineta* and *brida* types of riding, Spanish-Arabic elements, and varied local adaptations. Describes care and taming of horses, riding customs, harness details, in pampa and "Mesopotamia" (Entre Ríos and Corrientes, Argentina), creole equestrian sports and methods of carrying equipment for travel, arms, work and hunting. Has supplement of fine plates of spurs, saddles, etc., and vocabulary of special terms with explanation and sketch of every item. Appeared in shorter form in *Publ. del Museo etnográfico de la Facultad de filosofía y letras de la Universidad de Buenos Aires* 1942, serie A, IV, 141-238, 8 pl.

Sangue americano: o índio. *Pensamento da America, suplemento pan-americano de "A manhã" (Rio de Janeiro) Nov. 29, 1942, no. 11, p. 189-212, il.*

Saubidet, Tito. *Vocabulario y refranero criollo, con textos y dibujos originales y láminas en colores. Buenos Aires 1943. 426 p.*

Schmidt, Max. *Los kayabís en Matto Grosso, Brasil. Revista de la Sociedad científica del Paraguay (Asunción) 1942, V, no. 6, p. 1-34, 19 pl. containing 44 fig. and map.*

Describes them, his travels among them, their dress, adornment, food, drink, pottery, weaving, musical instruments, customs, etc.

Schmidt, M. Resultados de mi tercera expedición a los guatós en el año 1928. Revista de la Sociedad científica del Paraguay (Asunción) 1942, V, no. 6, p. 41-75, 7 pl. containing 17 fig. and map.

Surveys, p. 65-75, mention of these Indians along the upper Paraguay river in Mato Grosso, Brasil, and along Bolivian border, from early explorers on down.

Schmidt, W. and Koppers, W. El método histórico y cultural; áreas culturales y su desarrollo en el Viejo Mundo y Sud-América (de Völker und Kulturen); traducción y anotaciones del dr. Aureliano Oyarzún, director del Museo histórico nacional de Chile. Revista del Museo histórico nacional de Chile (Santiago) 1940, I, 135-177.

III. Aplicación del método histórico cultural a la América del Sur, p. 163-177.

Solís Pizarro, José. Cruz de ceniza; regionalismo; folklore de Atocha. Salta, Argentina, Imp. Colegio Angel Zerda 1942. 77 p. il.

Personal experiences of author, owner of Atocha ranch, where image of Virgin of Atocha is venerated.

Steinen, Karl von den. Entre os aborígenes do Brasil central. São Paulo, Brasil, Companhia editora nacional 1942. 420 p. (Brasiliense formato grande, vol. III.)

Transl. by Catarina Baratz Cannabrava of Durch Central-Brasilien 1886.

Torquemada, Juan de. Monarquía indiana; 3. ed. Mexico, D.F., S. Chávez Hayhoe 1943-.

To be issued in various vols., probably 3. Facsimile reproduction of 2. ed. 1723. Of general interest for early Indians of Mexico.

Tupí Caldas, J.A.L. Etnologia sul-riograndense; esboço fundamental. Revista do Instituto histórico e geográfico do Rio Grande do Sul (Porto Alegre, Brasil) 1942, XXII, no. 86, p. 303-380, 20 fig. 2 maps.

Describes dwelling, food, drink, pottery, textile, speech and other folklore of Tupí-Guaraní Indian tribes of Rio Grande do Sul, Brasil.

Valle, Rafael Heliodoro. Hombre de América. RMS 1942, IV, 57-62.

Examines historically the texture of culture, both traditional and erudite, in Latin America.

Vega, Anaximandro D. El moc moc. Folklore (Lima) 1942, I, nos. 2-3, p. 36-37.

Vieira, Gastão. Folklore marajoara. CP 1943, III, no. 26, p. 148-150.

Notes on folksong and other folklore of island of Marajó, Brasil.

Villablanca, Celestina. Estudio del folklore de Chillán. Anales de la Facultad de filosofía y educación, Universidad de Chile (Santiago) sección de filología 1941-1943, III, 185-223.

Words only of 6 ballads, 14 prayers and praises, 16 folksongs, 16 riddles, 2 traditions, 1 tale. Some comments and comparative notes. Informants sometimes given.

Villavicencio, Víctor L. La vida sexual del indígena peruano. Lima, P. Barrantes Castro C. 1942. 164 p. (Club de libro peruano.)

Waman Puma de Ayala, Felipe. Las reinas coyas, mujeres de los reyes incas, por . . . , extracto por el prof. Víctor Navarro del Aguila. WP 1942, II, nos. 11-14, p. 9-10, 45.

Primera nueva coronica i buen gobierno, fojas 121-131.

MYTHOLOGY

Câmara Cascudo, Luiz da. Jurupari. CP 1942, II, no. 19, p. 160-175.
Good study of this Brazilian Indian diety.

Cruz, Manuel. Mitología borora. RAMSP 1943, ano IX, vol. XCI, p. 159-166, 4 il.

Narrative accounts of these Brazilian Indians regarding certain spirits.

Gámiz, Abel. Quetzalcóatl. ASFM 1941 (pub. 1943) II, 91-107.
Rather lyrical discussion and retelling of this bit of Mexican myth.

Heidel, Alexander. The Babylonian genesis; the story of the creation. Chicago, University of Chicago press 1942. xi, 131 p. 17 il. map.

Well reviewed by S. N. Kramer in Journal of American Oriental society 1943, LXIII, 69-73, who also cites parallel material indicating Sumerian origin. Literal translation of the Babylonian poem and related texts, and analysis of relations with Hebrew cosmological concepts.

Herrera Gray, María Enriqueta. Divinidades telúricas quechuas a través de la crónica del licenciado Polo de Ondegardo. Lima, Gil 1942. 14 p.

Imbelloni, J. La "Essaltatione delle rose," del códice vaticano mexicano 3738, el "Nictékatun" de las fuentes maya y el "Pecado nefando" de la tradición peruana más remota. AIEC 1943, IV, 161-205, 4 pl. 8 fig.

Interpretation and comparative analysis (showing Mexican-Mayan-Inca unity) of Mexican portrayal of 4 early ages of man in pictorial copies and commentary of Pedro de los Ríos in this 16th century ms.

Loeb, Edwin M. Note on two far-traveled kachinas. JAF 1943, LVI, 192-199, 3 fig.

Traces spread east to Navaho and Apache of ideas of kachina cult from western Pueblos and Hopi Sio Humis Taamu and Tawa to Kuksu of north central California.

Mauro Wirth, D. Mitologia dos vapidiana do Brasil. Sociologia (São Paulo, Brasil) Aug. 1943, p. 257-268.

Rosado Ojeda, Vladimiro. Ritos del fuego entre los aztecas. Ars (Mexico, D.F.) 1943, I, no. 5, p. 3-8, 7 il.

Examines the significance of fire in Aztec mythology of ancient Mexico, its symbolism and representation, especially with vivid description of related festivals.

Siegel, Morris. The creation myth and acculturation in Acatán, Guatemala. JAF 1943, LVI, 120-126.

English text and analysis of this myth, dictated by an Indian of San Miguel Acatán, showing fusion of European Catholic and Maya Indian elements and adaptation to modern local environment. "Acculturation" is a word come into vogue among those anthropologists fond of technical terminology, and apparently means little more than 'adaptation' applied to culture in its normal morphological evolution in adapting itself to ever changing conditions, especially those arising from its contact with another cultural tradition.

Southworth, Gertrude and J. V. America's Old World background; the myths of the Greeks and Norsemen, the story of early man, and the history of the Old World from the dawn of civilization through the period of exploration; new ed. New York, Iriquois 1943. x, 563 p.

Tamayo, Francisco. El mito de María Lionza. Boletín del Centro histórico larense (Barquisimeto, Venezuela) 1943, II, no. 5, p. 1-8.

On this goddess of water, woods and wild animals, of western Venezuela, of mixed Spanish-Negro-Indian tradition, her cult, and other similar Latin American dieties. Condensed mass of material.

LEGEND AND TRADITION

[Aznar, Luis.] Floresta de leyendas rioplatenses. Buenos Aires, Emecé [1942]. 104 p.

Bancroft, Caroline. Lost-mine legends of Colorado. CFQ 1943, II, 253-263.

Surveys this body of traditions briefly, and tells 3.

Beardsley, Richard K. and Hankey, Rosalie. History of the vanishing hitchhiker. CFQ 1943, II, 13-25.

Continued from CFQ 1942, I, 303-335. Analyzes this legend in the light of its analogs and antecedents, finds no historical antecedent for it, finds a modernity in its elements and that its currency has been during the past 20 years.

Bonilla, José María. Bajo el cielo de México; leyendas, relatos y sucedidos a través de nuestra historia. Mexico, D.F., Herrero hermanos [1943]. 258 p. il.

Carreño, Angel. La taberna del Diablo. WP 1943, III, no. 15, p. 87-91.

Tradition of origin of cross on Picchu hill near Cuzco, Peru, marking spot where San Francisco Solano in 16th century dragged Satan disguised as woman keeping tavern nearby. Cross is taken to San Francisco church every May 3.

Colán Secas, Hermógenes. Tres leyendas de Chancay. FICU 1942, no. 8, p. 75-76.

3 traditions from Peru: Descansamuerto, Cerro del águila, Toro huanco.

Davidson, Levette Jay. Pikes Peak prevaricator. Colorado magazine (State historical society, Denver, Colorado, U. S. A.) 1943, XX, no. 6, p. 216-225.

On this legendary hero of his own tall tales, c. 1876-1881, several of which are here reproduced from newspapers of his day: Sergeant John T. O'Keefe, sent by U. S. signal corps to weather station on Pikes Peak, Colorado, which is the setting for most of his adventures.

Dickason, David H. Swallowing snake eggs. HFB 1943, II, no. 1, p. 22.

New York variant of legend of person with animal (snake here) in stomach devouring person's food.

Dodson, Ruth. The ghost nun. TFSP 1943, XVIII, 137-139.

3 versions of Vanishing hitchhiker legend from Texas, U. S. A.

Dorson, Richard M. Mose the far-famed and world-renowned. American literature 1943, XV, no. 3, p. 288-300.

Vivid sketch, by amassing in abstract legendary materials, of this mid 19th century hero of the Bowery and epitome of New York City folklore.

Guerrero, Raúl G. El verdadero nombre de la Virgen de Guadalupe. México al día (Mexico, D.F.) Dec. 1, 1941, XIV, no. 309, p. 14, 15, 52. 5 il.

Of interest for this legend. Supposes Tequatlanopeuh to have been the Indian name. Cites Luis Bezerra Tanco's work on origin of this sanctuary.

Gutiérrez Colombres, Benjamín. Notes sobre el familiar. FICU 1942, no. 8, p. 76.

Sketches a legend from a sugar refinery in Tucumán, Argentina, of Devil pact and various forms taken by *familiar*.

Haile, Berard. Origin legend of the Navaho flintway; text and translation. Chicago, University of Chicago press 1943. xi, 319 p. (Pubs. in anthropology. Linguistic series.)

Halpert, Herbert. Note on Haney's bibliography of Paul Bunyan. JAF 1943, LVI, 57-59.

Adds some 20 references and bibliographic comments to JAF 1942, LV, 155-168, on this U. S. A. legendary hero.

Halpert, H. Devil and the fiddle. HFB 1943, II, no. 2, p. 39-43.

2 legends about Paganini and 1 about Tartini and the Devil, with numerous references of unusual feats of musical composition and execution in which the Devil was thought to participate.

Hendricks, W. C. Bundle of troubles and other Tarheel tales, by workers of the Writers' program of the Work projects administration in the state of North Carolina, ed. by . . . Durham, North Carolina, U. S. A., Duke university press 1943. ix, 206 p.

37 very entertaining stories selected from 200 from folk sources in North Carolina, retold in folksy speech, with notes of comment on teller and his tale, usually with names of collector, informant and place, including legends (John Henry) and traditions (Magic horse tracks). See also under Folktale.

Hunter, J. M. Legend of the valley of paint. TFSP 1943, XVIII, 126-128.

Tradition from Oklahoma, U. S. A., Indian, retold in English. Writer indicates it may have been in Medina valley, near Bandera pass, Texas, where Indians came for paint clays of various colors.

León Rey, José Antonio. Tierra embrujada; tradiciones y leyendas. Bogotá, Ed. Centro 1942. 238 p.

From Cundinamarca, Colombia.

Loomis, C. G. Legend and folklore. CFQ 1943, II, 279-297.

Good survey of Christian saints' legend material: its nature, scope and biographic pattern.

Lowndes, Marion. Ghosts that still walk. New York, Alfred A. Knopf 1942. xiv, 147 p. il.

Rev. by C. G. Loomis in CFQ 1943, II, 50-51.

Morrison, Frederick. An Indian legend and modern tradition. CFQ 1943, II, 47.

Traditions of Indians on California land formation, especially associated with Mount Shasta.

Morrison, F. Tales from southern California and New Mexico. CFQ 1943, II, 121-127.

Summarizes legendary and traditional material about the miracle-working rose of St. John Damascene, the vanished city of the Mojaves, the bandit Ricardo Urives, a kind of "pied piper" bugler and the Mormons, and a tall tale about Tío Miguel and a locomotive bell.

Pereira, Fidel. Leyendas machiguengas. Revista del Museo nacional (Lima, Peru) 1942, XI, no. 2, p. 240-244.

Traditional narrative about god Cashire and origin of yucca plant.

Pound, Louise. Nebraska strong men. SFQ 1943, VII, 133-143.

Read at Western folklore conference, University of Denver, Colorado, U. S. A., July 16, 1943. Surveys literature of Febold Feboldson and his progenitor, Paul Bunyan, Antoine Barada and Moses Stocking. Last 2 seem to be real 19th century persons. Febold first appears in Gothenburg, Nebraska, *Independent* c. 1923, and was made known to general public by Beath in *Prairie schooner* 1932. Paul gained currency through Laughhead and pubs. of Red River lumber co. of Minnesota 1914 ff. Thus both Paul and Febold seem to have come into folklore from recent advertising and journalistic literature.

Quijada Jara, Sergio. Del folklore huancavelicano: la leyenda del Huaranjayoj. Cinófono (Lima) 1941, X, no. 100, p. 37-38.

Tradition retold, of Querco, Ocoyo, Castrovirreina, Huancavelica, Peru.

Quijada Jara, S. Del folklore huancavelicano: algunas leyendas. El comercio (Lima) Sept. 23, 1942, p. 6.

5 legends of Huancavelica, Peru, retold: Virgen del Rosario of Manzanayoj, Virgen de Cocharcas of Izcuchaca, Virgen Purísima of Pampas, San Francisco of Querco and Niñito of Lanchoj.

Raposo, Inácio. Lendas maranhenses. CP 1943, III, no. 23, p. 79-87.

Some 20 legends and traditions retold in brief, from Maranhão, Brasil.

Río, Alfonso del. Leyendas de la Guadalupeana en Chavinda, Michoacán. ASFM 1941 (pub. 1943) II, 57-67, 4 il.

Retells 7 Mexican Virgin of Guadalupe legends.

Rodríguez Rivera, Virginia. Tesoros escondidos. Previsión y seguridad; almanaque anual para el taller, el hogar y el campo mexicanos; recopilaciones de Manuel L. Barragán (Monterrey, Mexico) 1943, 7th ed. p. 69-70.

General observations on traditions of buried treasures in Mexico, with a few illustrative examples.

Romero, Emilia. El indio santo del Perú; apostillas a un libro antiguo. Boletín bibliográfico pub. por la biblioteca central de la Universidad mayor de San Marcos de Lima 1943, XVI, nos. 1-2, p. 11-21, 2 il.

Reproduces some legendary material from life of Nicolás de Ayllón, Indian from Chiclayo, Peru, pub. 1684.

Sanz, Rafael. Folklore referente al advenimiento del inca en la isla del Sol (Titicaca), recogido por . . . en 1858. Boletín de folklore, folkvisa y folkway de Bolivia (La Paz) 1942, I, no. 1, p. 5-8, 2 fig.

A legendary account.

Southern, May Hazel. Our storied landmarks, Shasta county, California. Redding, California, U. S. A., privately printed 1942. 100 p.

Spencer, Onah L. Stackalee; folklore and verses about this legendary Negro character, collected by . . . Direction (New York) 1941, IV, no. 5, p. 14-17.

Various legendary episodes, retold, verses, words and music of song. No indication of provenience. Stackalee said to have lived in St. Louis, Missouri, U. S. A.

Toro, Alfonso. La cántiga de las piedras. Mexico, D.F., Ed. Patria [1943]. 398 p. il.

Vidal de Battini, Berta Elena. Leyenda de la ciudad perdida. Relaciones de la Sociedad argentina de antropología (Buenos Aires) 1942, III, 119-150.

Cites variants from Latin America and many other parts of the world of tradition of lost or disappeared city. It is hoped author will continue this valuable work with a comparative study of this theme.

FOLKTALE

Allen, Robert Eugene Barton. Nature and dissemination of the *Märchen*, with special reference to the *Cabinet des fées*; abstract of Ph.D. thesis, University of Illinois. Urbana 1941. 14 p.

Assembles, condenses, compares and somewhat evaluates theories of modern scholars about *Märchen*; and renders accessible by indexes this 41 vol. collection of 1,249 tales from all over the world. Useful.

Arrowood, Charles F. "Well done, liar." TFSP 1943, XVIII, 79-88.

Author relates 6 tall tales, 2 ghost stories and various proverbial sayings and comparisons apparently current in Texas, U. S. A.

Beals, Ralph L. Problems in Mexican Indian folklore. JAF 1943, LVI, 8-16.

Inspiring for folktale student. Notes lack of usable folktale collections from Spain and Mexico, prevalence of tales of Spanish origin and lack of those of Indian origin, as well as lack of historical-comparative and functional studies. Outlines periods of Mexican cultural history, noting break between pre-Conquest and modern mestizo tradition. Notes especially lack of tales among western Mixe of Oaxaca.

Boatright, Mody C. Backwoods belles. TFSP 1943, XVIII, 61-78.

Grand assortment of jests, anecdotes, tall tales and descriptions of women.

Brown, Charles Edward. Johnny McGorry and the red stocking. HFB 1943, II, no. 1, p. 20-21.

An endless tale from Milwaukee, Wisconsin, U. S. A., Mt. *2225.

Câmara Cascudo, Luiz da. Um conto africano que é europeu. Diário de notícias (Rio de Janeiro) June 6, 1943.

Considers tale type 105 (FFC 74), Cat's only trick, and gives variants from Brasil and U. S. A.

Campbell, Margaret. South American folklore tales. El Monte, California, U. S. A., Latin American village press 1942. Series I: 10 vols.

Chase, Richard. Jack tales; told by R. M. Ward and his kindred in the Beech mountain section of western North Carolina and by other descendants of Council Harmon (1803-1896) elsewhere in the southern mountains; with three tales from Wise county, Virginia; set down from these sources and ed.; appendix by Herbert Halpert. Boston, Massachusetts, U. S. A., Houghton, Mifflin 1943. xii, 201 p.

Claudel, Calvin. Tales from San Diego. CFQ 1943, II, 113-120.

English texts, simply retold, of Powder snake, Snake that suckled, Mirror snake (localized in Florida), from a sailor of Mineola, Minnesota, and Wailing mother (La llorona) from one of Tolleson, Arizona, U. S. A.

Claudel, C. and Carrière, J. M. Three tales from the French folklore of Louisiana. JAF 1943, LVI, 38-44.

English texts of tale types 175, 1030 and 41 (FFC 74), with good comparative notes and comments.

Dávalos, Juan Carlos. Origen del cuento popular. Boletín de la Academia argentina de letras (Buenos Aires) 1941, IX, 159-184.

Davidson, Levette Jay. Moron stories. SFQ 1943, VII, 101-104.

Good collection of these tales, a recent (c. 1941-1942) example of this type of humorous tale, which takes U. S. A. by storm and just as suddenly disappears, like any fad, and which often utilizes traditional motives and patterns.

Dorson, Richard M. Jonathan draws the long bow. New England quarterly 1943, XVI, no. 2, p. 244-279.

Surveys New England, U. S. A., literature, chiefly 19th century, from which author reproduces here an amazing wealth of tall tales.

Elwin, Verrier. Note on "The faithful dog as security for a debt." Journal of the American Oriental society (Yale university press, New Haven, Connecticut, U. S. A.) 1942, LXII, 339.

Emeneau, Murray Barnson. Further note on "The faithful dog as security for a debt." Journal of the American Oriental society 1942, LXII, 339-341.

See same author, same periodical, 1941, LXI, 1-17.

Emeneau, M. B. Studies in the folktales of India, I: some origin stories of the Todas and Kotas. Journal of the American Oriental society 1943, LXIII, 158-168.

Emeneau, M. B. Studies in the folktales of India, II: the old woman and her pig. JAF 1943, LVI, 272-288.

Analyzes 14 versions of this formula tale type, showing groupings into north and south. Appends English texts of 3 collected by author.

Espinosa, Aurelio Macedonio. A new classification of the fundamental elements of the Tarbaby story on the basis of 267 versions. JAF 1943, LVI, 31-37.

Tentative classification of some 66 motives under 5 main headings, pending completion of author's study on Tarbaby (type 175). Gives in English an unusual version from Cuenca, Spain.

Guerra, Fermina. Mexican animal tales. TFSP 1943, XVIII, 188-194.

Lists about a dozen general traits, and illustrates with 3 tales in English: Little ant, Ox and horse, Good deed repaid by evil one.

Guerrero, Raúl G. Folklore: cuentos indígenas. Tiras de colores (México, D.F.) May 31, 1943, I, no. 1, p. 4.

Otomí tale of Flor de San Juan from Alfajayucan, Hidalgo, Mexico.

Halpert, Herbert. Folktale and "Wellerism" — a note. SFQ 1943, VII, 75-76.

Gives variant of tale type 1365 B (FFC 74) from Shinhopple, New York, U. S. A., and its basic situation applied as a proverbial phrase (hardly a Wellerism): "As the old woman said as he pushed her under the water," followed by moving fingers like scissors, from Rockport, Indiana, U. S. A.

Halpert, H. Liars' club tales. HFB 1943, II, no. 1, p. 11-13.

5 tales of lying, from Indiana, U. S. A., with background notes.

Hankey, Rosalie. Ghosts and shamanism in Kwangtung. CFQ 1943, II, 303-308.

One haunted house and 2 ghost stories from China, retold in English, with notes on witch doctors.

Hassell, J. W. The motive of a pennyworth of wit. JAF 1943, LVI, 290-292.

Adds two 15th century references (from French nouvelles and Scala celi) to those under Thompson motives J 163.1 and J 163.2.

Hendricks, W. C. Bundle of troubles and other Tarheel tales, by workers of the Writers' program of the Work projects administration in the state of North Carolina. Durham, North Carolina, U. S. A., Duke University press 1943. ix, 206 p.

See under Legend and tradition for comments on this item. Also includes witch, haunted house, tall and other varieties of tales.

Jansen, William Hugh. Folklore items from a teacher's notebook. HFB 1943, II, no. 1, p. 1-8.

Texts of 7 tales, from Indiana university students, with notes.

Jijena Sánchez, Rafael. Un cuento de adivinanza: Elena morada o El niño sabio. FICU 1942, no. 7, p. 63-64.

Examines antecedents of *Elena morada* riddle in Spain and its variants in Puerto Rico, Nicaragua, Venezuela, Peru, Uruguay and Argentina, and gives a folktale containing it, collected by author in Tucumán, Argentina.

Kirwan, Lucile Vartanian. Armenian stories of Hodja. CFQ 1943, II, 27-29.

8 folktales in English, "taken down from a famous narrator of Armenian stories now resident in California."

López Chiñas, Gabriel. Cuento: conejo y lagarto. Tiras de colores (México, D.F.) May 31, 1943, I, no. 1, p. 10-11.

Mexican animal tale, probably from Oaxaca.

MacKay, Dorothy Epplen. Double invitation in legend of Don Juan. Stanford university press 1943. xx, 244 p.

Morrison, Frederick. Two Mexican tales from southern California. CFQ 1943, II, 265-270.

Retells in English *Juan Lucero*, reformed drunk, and *Carmen*, bewitched by Clara.

Notes. HFB 1943, II, no. 2, p. 44-50.

Include miscellaneous notes and anecdotes.

Peixoto, Delfina. King's counsellors: a Portuguese folktale. CFQ 1943, II, 31-34.

Interesting variant, in English, of tale type 1641 (FFC 74), Grimm no. 98. No indication of provenience.

Plath, Oreste. Tallas, piropos y disparates. Hoy 1943, no. 586, p. 65-66.

Chilean folk jests and anecdotes of clever quips.

Radin, Paul. Cuentos y leyendas de los zapotecos. Tlalocan (Sacramento, California, U. S. A.) 1943, I, 3-30, 134-154.

Examines Zapotecan Indian language of Oaxaca, Mexico, as seen in Juan de Córdoba's *Arte* and *Vocabulario* 1578 and as reported by modern scholars. General observations on Zapotecan folk narratives. Zapotecan texts and literal Spanish translations of 4 folktales.

Simpson, George Eaton. Traditional tales from northern Haiti. JAF 1943, LVI, 255-265.

English texts of 7 tales, with names of informants.

Smith, Grace Partridge. Tall tales from southern Illinois. SFQ 1943, VII, 145-147.

Texts of 7.

Thériot, Marie and Lahaye, Marie. Legend of foolish John. SFQ 1943, VII, 153-156.

English translations by Calvin Claudel of 3 folktales: Dollars and frogs, Flannel and tree, Lard and pond; from Louisiana French, with background sketch and a few comparative references.

Vann, William H. Two Negro folktales. TFSP 1943, XVIII, 172-180.

Animals' spring and How Mr. Rabbit fooled Mr. Possum, from North Carolina, U. S. A.

FOLK POETRY, MUSIC, DANCE AND GAME

- Brewster, Paul G. A Roman game and its survival on four continents. *Classical philology* 1943, XXXVIII, no. 2, p. 134-137.

Notes on variant forms of folk game of How many horns has the buck, widespread over Asia, Europe, North and South America, and alluded to as early as first century in Petronius' *Cena Trimalchionis*; not to be confused with Roman *Micare digitis*.

- Brewster, P. G. Some games from other lands. *SFQ* 1943, VII, 109-117.

Describes 4 from Africa, 2 from Yugoslavia, 2 from Germany, and 1 each from Poland, Finland, Latvia, Japan, Hungary and Bulgaria.

- Brewster, P. G. The "Kitte anđe bōl" game of India. *SFQ* 1943, VII, 149-152.

Describes 3 variants from India of children's game of How many horns has the buck.

- Miranda, Nicanor. Origem e propagação dos parques infantís e parques do jogos. São Paulo, Brasil, Departamento de cultura 1941. 24 p.

Survey of their development in Europe and America. Of background interest for their influence on children's games.

United States and Canada

- Ames, Russell. Art in Negro folksong. *JAF* 1943, LVI, 241-254.

By examining Anglo- and especially Negro-American balladry, finds folk has admirable creative and artistic powers and can improve its material in oral circulation, despite Louise Pound's assertions.

- Barbeau, C. M. Asiatic survivals in Indian songs. *Scientific monthly* 1942, LIV, 303-307.

- Brown, Sterling A. Blues, ballads and social songs. 75 years of freedom: commemoration of the 75th anniversary of the proclamation of the 13th amendment to the constitution of the United States, Dec. 18, 1940, Library of Congress (Washington, D. C.) n.d., p. 17-25.

Comments, il. with accompanying examples of this program, of these 3 types of secular U. S. free Negro folksongs and ballads: of individual frustration, heroes and group protest.

- Carmer, Carl. Songs of the rivers of America. New York, Farrar and Rinehart 1942. xi, 196 p.

Rev. by Sigmund Spaeth in *CFQ* 1943, II, 227-229.

Collier, Donald. Sun dance of the Plains Indians. AI 1943, III, 359-364.

Description of its significance, and its general disappearance around 1885.

Davidson, D. White spirituals and their historian. Sewanee review (University of the South, Sewanee, Tennessee, U. S. A.) 1943, LI, 589-598.

Davidson, Levette Jay. Jack Leonard. CFQ 1943, II, 46.

Gives 6 quatrains, words only, of this ballad, reprinted from Hobo poems, Hobo convention issue 1935.

Davidson, L. J. Songs of the Rocky Mountain frontier. CFQ 1943, II, 89-112.

Good survey of folk and popular songs, notably of the 1850's and 1860's in Colorado, U. S. A., recovered from various sources (newspapers, pamphlets, informants orally, etc.), of various types (sentimental, Pike's Peak parodies, Spanish, stagecoach drivers, cowboys, carols, etc.) il. with some 20 texts (words only) and additional titles.

Densmore, F. Use of meaningless syllables in Indian songs. American anthropologist 1943, XLV, 160-162.

Dobie, J. F. A buffalo hunter and his song. TFSP 1943, XVIII, 1-10.

Words and music of "Buffalo skimmers," "White captive" and "Sherfield." Author's account of his compositions, "Buffalo skimmers."

Eddy, Mary O. Some early American hymns. SFQ 1943, VII, 119-129.

Notes, music and words of 11, chiefly reprinted from early hymnals of Pennsylvania and Ohio, U. S. A., of background interest for folksong and balladry.

Espinosa, Aurelio Espinosa. An extraordinary example of Spanish ballad tradition in New Mexico. Stanford university studies in language and literature 1942, p. 28-34.

Fenton, William N. Songs from the Iriquois longhouse: program notes for an album of American Indian music from the eastern woodlands. Washington, D. C. 1942. 34 p. 9 pl. (Smithsonian institution pub. 3691.)

Flanders, Helen Hartness. Vermont chap book, being a garland of ten folk ballads; ed. together with notes by . . . Middlebury, Vermont, U. S. A. Middlebury college press 1941. ix, 48 p.

Rev. by B. H. Bronson in CFQ 1943, II, 54-55. Of broadside variety.

Henry, Mellinger Edward. Pearl Bryan. JAF 1943, LVI, 139-140.

Words only of a version of this ballad, recovered in Leonia, New Jersey, U. S. A., but said to have come in 1913 from region where it happened: Indiana-Ohio-Kentucky, U. S. A.

Jackson, George Pullen. White and Negro spirituals, their life span and kinship. New York, J. J. Augustin [1943?] 330 p. 20 il.

Kirkland, Edwin C. Welsh folksongs. TFSB 1943, IX, no. 4, p. 1-7.

Verses of 2 rimes recited at Christmas, and words and music of 4 folksongs, recorded from a student of Knoxville, Tennessee, U. S. A., who got them from her mother, born in Pennsylvania, who got them from her father, born in Wales.

Lentz, Arthur. Folk dancing here and there. SFQ 1943, VII, 157-161.
Disorganized miscellany of observations on U. S. A.

Library of Congress. Catalog of phonograph records; selected titles from the archive of American folksong issued to January, 1943. Washington, D. C. [1943]. 18 p. (Library of Congress, Reference dept. Division of music, Recording laboratory.)

7 albums of 32 records, of American English, Negro, French, Spanish and Indian folk ballads and songs from various states, available to the public.

Lock, Alain. Spirituals. 75 years of freedom: commemoration of the 75th anniversary of the proclamation of the 13th amendment to the constitution of the United States, Dec. 18, 1940, Library of Congress (Washington, D. C.) n.d., p. 7-15.

Comments both on the general nature and on examples offered in this program of these religious folksongs of the U. S. Negroes and their African slave ancestors.

Loesser, Arthur. Humor in American song. New York, Howell, Soskin 1942. 317 p.

Lomax, Alan. Reels and worksongs. 75 years of freedom: commemoration of the 75th anniversary of the proclamation of the 13th amendment to the constitution of the United States, Dec. 18, 1940, Library of Congress (Washington, D. C.) n.d., p. 27-36.

Comments on accompanying examples of this program of Afro-American rhythmic folksongs of dance and work.

Nathan, Hans. Career of a revival hymn. SFQ 1943, VII, 89-100.

Traces growth of "Old church yard," Millerite hymn, through "Old granite state," theme song of Hutchinsons, then Barkers, another singing family in New Hampshire, with varying verses on timely topics, to the minstrel and Negro spiritual, in U. S. A., of 1840's-1860's, il. with words and music.

Parrett, Vanita. Cowboy dance calls. TFSP 1943, XVIII, 115-125.

Gives texts of a dozen square dance calls, with name of informant, also a dozen preliminary couplets, from Texas, U. S. A.

Pike, Robert E. Amanda the captive. JAF 1943, LVI, 137-139.

Words only of a text of this ballad from a Great Bend, Pennsylvania, U. S. A., contributor, but does not state exact provenience.

Porter, John E. and B., B.H. Wobbly and other songs. CFQ 1943, II, 42-44.

Notes and verses on "The dying hobo" ballad.

Shaw, Lloyd. Cowboy dances; a collection of western square dances; with a foreword by Sherwood Anderson; appendix: cowboy dance tunes arranged by Frederick Knorr. Caldwell, Idaho, U. S. A., Caxton printers 1939 (5th printing 1941). 397 p. 144 pl. 89 diagrams, 35 pieces of music.

A good dancer's manual for western U. S. A. traditional dances. General consideration of origin (remotely New England quadrille, more directly Kentucky running set), music, caller, steps, positions and types of dances (square and round), and calls. Diagrams, calls, ils. and explanations of some 75 dances (docey-doe, right and left, single visitor, line, divide the ring, symmetrical and intermingling groups) for instruction of beginners. Glossary of terms. Selection of tunes, simply arranged.

Smith, Grace Partridge. The miner's chant (a ballad from Iowa). CFQ 1943, II, 221-223.

Words and music, from Polk county, Iowa, U. S. A.

[Smith, Reed.] Thompson, Stith. Reed Smith, 1881-1943. JAF 1943, LVI, 289.

[Smith, R.] Reed Smith — an appreciation. SFQ 1943, VII, 165-167.

Of his work, on occasion of his death in July 1943; by John Powell, Louise Pound, Stith Thompson and A. P. Hudson.

Sone, Violet West. Rope-jumping rhymes. TFSP 1943, XVIII, 195-199.

Texts of 14, some with variants.

[Studer, Norman.] "The world is a neighborhood;" 4th annual folk festival of the Catskills, 1943. Camp Woodland, Phoenicia, New York, U. S. A. 32 unnumbered pages, il.

Program and pictures of the festival. Words and music of 13 ballads and songs and of 2 dances. Also a bear hunting tale.

Vineyard, Catherine Marshall. The Arkansas traveler. TFSP 1943, XVIII, 11-60.

Cites 18 versions and a number of analogic stories. Discusses ideas of

origin of text and tune, history of its currency and pictorial representation. From University of Texas M.A. diss. 1942.

Latin America

Almeida, Renato. O bumba-meu-boi de Camassari. CP 1942, II, no. 19, p. 193-197, 2 pl.

Description of this popular Brazilian folkdance as seen at Camassari, Baía, at Epiphany, including verses and music.

Almeida, R. O brinquedo da capoeira. RAMSP 1942, ano VII, vol. LXXXIV, p. 155-162.

Description of this game of skill, as seen in Santo Antonio de Jesús, Baía, Brasil, with verses and music.

Alvarenga, Oneyda. A discoteca pública municipal. RAMSP 1942, ano VIII, vol. LXXXVII, 7-98.

Report on organization and services of the municipal library of phonographic recordings of São Paulo, Brasil, founded 1935. This library has considerable material on folk song and dance on disks and films, as well as a museum of folk musical instruments.

Amézquita Borja, Francisco. Música y danza; algunos aspectos de la música y danza de la sierra norte del estado de Puebla. Puebla, Mexico 1943. 101 p. il.

Music, words, dance directions.

Angulo, José. El improvisador, verdadero precursor de la poesía nacional. ASFM 1941 (pub. 1943) II, 117-123.

Identifies 5 of these improvising bards apparently chiefly of the 19th century of Chile with some of their verses (no music).

Angulo A., José. Música folklórica chilena. ASFM 1941 (pub. 1943) II, 125-131.

Says Chilean folkmusic is sad and is of the mountains and valleys, not of the sea. Defines and il. with verses (no music) the *cueca*, *tonada*, *esquinazo* and *canción*. Also mentions briefly the *estilo criollo*, and *mapuchinas* or *araucanas*.

Brondo Whitt, E. Hilitos de oro. ASFM 1941 (pub. 1943) II, 113-116.

Description and verses of this children's game. No music nor indication of provenience.

Cardenal Argüello, Salvador. Música indígena para marimba. Cuaderno del taller San Lucas (Granada, Nicaragua) 1943, III, 82-83.

Initiates a series of marimba folk dance music from Diriomo, Nicaragua. I. Musical transcription and descriptive notes on execution of *Jarabito suelto*.

Carrizo, Juan Carrizo. Cancionero popular de La Rioja, recogido y anotado por . . . Buenos Aires, A. Baiocco 1942. 3 vols.: 301, 462, 446 p. 26 pl. 27 fig.

Excellent and enormous collection of folkpoetry from La Rioja, Argentina. Geographic, social and historic survey (123 p.) from Diaguita and Araucanian Indians on down, il. with maps and documents. Account of author's collecting trip and informants. Roots, transmission and survivals from Spain. Words only of 5,735 items, including 4,251 coplas, 528 riddles, 75 children's rimes, 102 carols, 15 tongue-twisters, ballads, folksongs of love, parting, scorn, grief, etc., prayers, charms, verses from dance songs and tales, etc., citing sources and parallels from Spain and America.

Carrizo, J. A. Cantares tradicionales de La Rioja en su relación con el teatro. Cuaderno de cultura teatral (Instituto nacional de estudios de teatro. Comisión nacional de cultura. Buenos Aires) 1942, XVII, 29-38.

Castañeda, Daniel. El corrido mexicano, su técnica literaria y musical. Mexico, D.F., Surco 1943. 124 p. charts, music.

Good, detailed, well il. investigation of its metrical and rhythmical forms, contrasted with ballad in Spain; also observations on the creative procedure of the *corredista*, his literary formulas and language, and origin, themes and classification of corridos.

Castillo, Jesús. Música maya-quiché (región guatemalteca). Quetzaltenango, Guatemala, E. Cifuentes 1941. v, 90 p. il. music.

Thought-provoking study of its background, causes of its regional complexity, difficulties of its study, its influence in Spain, its musical instruments and scale.

Corrêa de Azevedo, Luiz Heitor. A escola nacional de música e as pesquisas de folklore musical no Brasil. CP 1943, III, no. 30, p. 153-155.

On its teaching of folklore, on trips to Goiaz and Ceará where 18 and 75 disk recordings were made, and on plans for collecting, analyzing and classifying folkmusic recordings by disk or ms., musical instruments, films and photographs of instruments and dances, and bibl.

Corrêa de Azevedo, L. H. A "moda de viola" no Brasil central. CP 1943, III, no. 32, p. 181-184.

Brief indications of character of this music of northern São Paulo, western Minas, southern Mato Grosso and Goiás, sung by 2 voices or more, accompanied by this string instrument. The *moda* is a ballad (kind of folk newspaper) or folksong (sentimental lyrics), whose music does not follow precisely its melodic line or tempo.

Courlander, Harold. Musical instruments of Cuba. Musical quarterly 1942, XXVIII, 227-240.

Cunha Magalhães, Celso Tertuliano da. Poesia popular brasileira. Autores e livros, suplemento literário de "A manhã" (Rio de Janeiro) Oct. 4, 1942, ano II, vol. III, no. 10, p. 150.

Observes in folkpoetry of Maranhão, Pernambuco and Baía, Brasil, no trace of indigenous Indian influence; it is almost entirely a transplantation, from Portugal.

Delgado Vivanco, Edmundo. El forasterito en el folklore. WP 1942, II, nos. 11-14, p. 25-30.

Quechua texts and Spanish translations of numerous folklyrics on variations of the wanderer theme: his homesickness, loneliness, hardships, passing friendships, loves, etc. Also appeared in Peruanidad (Lima) 1943, p. 1095-1102.

Farfán, José M. B. Poesía folklórica quechua. Revista del Instituto de antropología de la Universidad nacional de Tucumán, Argentina 1942, II, no. 12, p. 531-625.

117 poems in Quechua text and Spanish translation, from Peru, Bolivia and Ecuador.

Ferreira, Ascenço. O maracatú. Arquivos da prefeitura municipal de Recife, Brasil 1942, no. 2, p. 151-163.

Afro-Brasilian dance.

Fogelquist, Donald F. La figura de Pancho Villa en los "corridos" de la revolución mexicana. AEA 1943, XVII, no. 3, p. 59-66.

Reviews his life story as told in Mexican ballads, from which he cites numerous verses, which show Villa has become a folk hero of considerable importance.

Folklore: poesía de diciembre. Cuaderno del taller de San Lucas (Granada, Nicaragua) 1943, II, 19-23.

Words only of 7 Christmas songs current in Guatemala.

Franco, Alberto. Cancionerillo de amor. Buenos Aires, Emecé 1942. 101 p. 4 pl.

Popular anthology of 132 Argentine folksongs, words only, including *canciones* and dance songs, *vidalas*, *coplas*, *glosas* and 10 in Quechua with Spanish translation, from *cancioneros* of Juan Alfonso Carrizo, Orestes di Lullo, Juan Draghi Lucero, Jorge M. Furt and others, with 2 p. of music, notes and bibl.

Franco, A. Retablo de Navidad; cantares y villancicos. Buenos Aires, Emecé 1942. 92 p. 5 pl.

Texts of 92 Argentine Christmas songs and carols, some with music, selected from *cancioneros* of Juan Alfonso Carrizo, Orestes di Lullo, Juan

Draghi Lucero, Rafael Jijena Sánchez, National council of education, Francisco Rodríguez Marín (Spain).

Freitas, Newton. Música popular del Brasil. Revista musical mexicana (Mexico, D.F.) Aug. 7, 1943, III, no. 8, p. 176-178.

General observations on its Afro-Brasilian nature and present development.

G. de del Río, Carmen. Folklore en la propaganda comercial. ASFM 1941 (pub. 1943) II, 181-194, 4 il.

Reproduces and comments on signs in a large secondhand store in Guadalajara, Jalisco, Mexico, which advertise various types of merchandise in verse, in the style of street vendors' cries.

Garrido, Pablo. Biografía de la cueca. Santiago de Chile, Ercilla 1943. 135 p.

This Chilean musician examines in detail the development of this national folkdance of Chile: its origin, historical references to it in Chile from the early 19th century, descriptions and definitions of it, its place in Chilean society, analysis of its verses and music, il. with numerous citations of verses and previous lit. about it.

Guerrero, Raúl G. Alma y paisajes de México: la música prehispánica. Mexihcayotl (Tenochtitlán, Mexico) 1943, I, no. 1, p. 3.

Guerrero, R. G. Del folklore nacional: danzas indígenas en la villa de Guadalupe. Mexico al día (Mexico, D.F.) Jan. 1, 1943, XVI, no. 335, p. 14, 17, 63, 3 il.

Hellmer, Joseph R. Is it really Latin American? Pan American (New York) 1943, IV, no. 1, p. 15-18.

Discusses popular music of Mexico, Puerto Rico, Cuba, Argentina and Brasil which has become popular in U. S. A.

Henius, Frank. Songs and games of the Americas, translated and arranged by . . . New York, C. Scribner's sons 1943. 56 p. il.

Holzmann, Rodolfo. Catálogo de las obras de Daniel Alomía Robles (1871-1942). Boletín bibliográfico pub. por la biblioteca central de la Universidad mayor de San Marcos de Lima 1943, XVI, nos. 1-2, p. 25-78.

Complete bibl. of musical works of this Peruvian composer, including an astonishingly large no. of items of folkmusic and folksong, chiefly from Peru, with some from Bolivia, which he collected and sometimes arranged. See especially p. 45-78.

Huirse, R. A. Danzas indígenas: la danza del UruyUro. Cumbre (Puno, Peru) Jan. 1943, p. 6, 9, 12.

Instrumentos de música y danzas afro-venezolanas. Venezuela (Caracas) Dec. 1942, I, no. 9, 4 p. not numbered, 7 il.

Brief descriptive notes in Spanish and English on drums, dances and festivals of Negroes in valleys of Tuy and Barcelona, Venezuela.

Jiménez Borja, Arturo. Danza de parianes. Revista geográfica americana (Buenos Aires) 1942, XVIII, no. 110, p. 292-294.

Reviewed by J. C. Muelle in Revista del Museo nac. (Lima) 1943, XXI, 133.

Kahn, Máximo José. El cante jondo. Revista musical mexicana (Mexico, D.F.) Aug. 7, 1943, III, no. 8, p. 171-176.

On origin, nature and types of this category of Andalusian folksong, called *cante flamenco* or *cante jondo*, from Hebrew *jom tob* 'good day, religious festival.'

Kennedy, Stetson. La paloma in Florida. SFQ 1943, VII, 163-164.

Cites Ortega's opinion that this contemporary Mexican folksong derives from an ancient Aztec funeral song, and 1717 report of Spanish governor of Florida that Indians there had a song by this name, and wonders if the 2 are related.

Lima, Emirto de. La copla popular colombiana. ASFM 1941 (pub. 1943) II, 243-247.

Words only of various coplas il. different varieties found in Tolima and Huila.

Lima, E. de. Folklore colombiano. Barranquilla, Colombia, no pub. 1942. 210 p.

Collection of essays and lectures on various phases of Colombian folk-music, musical instruments, songs, dances, street cries, festivals, riddles, etc., with il. music and verses.

Liscano, Juan. Folklore venezolano. Revista musical mexicana (Mexico, D.F.) May 7, 1943, III, no. 5, p. 99-103.

Repr. from Boletín del Instituto cultural venezolano-británico (Caracas) 1942, no. 6, p. 5-13. General observations on folkmusic in Venezuela.

Luna, Lisandro. Folklore puñeno: danzas vernaculares de Santiago de Pupuja. WP 1943, III, no. 15, p. 59-63.

Describes Novenante and Saraquena dances, and Sept. 14th festival when they are performed, in commemoration of appearance of Christ child dressed as an Indian.

Martínez Moles, Manuel. Una compañía de ópera italiana en Sancti Spíritus; Miguel Asaúra, contrincante de Guiseppe Verdi. ASFM 1941 (pub. 1943) II, 133-137.

Recalls incident of how a folk bard stole the show from an Italian opera in Sancti Spiritus, Cuba, May 7, 1868.

Mendoza, Vicente T. Simbolismo femenino en la lírica popular mexicana. Previsión y seguridad; almanaque anual para el taller, el hogar y el campo mexicanos; recopilaciones de Manuel L. Baragán (Monterrey, Mexico) 1943, 7th ed. p. 77-79.

Studied through numerous verses cited from Mexican folksongs.

Mendoza, V. T. Supervivencias de la cultura azteca: la canción y el baile del Xochipitahua. RMS 1942, IV, no. 4, p. 87-98.

Excellent study and some half dozen texts with music.

Mendoza, V. T. Origen de tres juegos mexicanos. ASFM 1941 (pub. 1943) II, 77-89.

Gives description, music and words of 3 children's games current in Mexico: La víbora, víbora del mar; Al ánimo; Pasen, pasen, caballeros; which vary in text but are played alike. Believes they are, in essence, all the same, and traces their antecedents to Spain.

Mendoza, V. T. Origen de dos canciones mexicanas. ASFM 1941 (pub. 1943) II, 145-172.

Studies development of the 10 commandments in Mexican folksong and its antecedents in Spain.

Mendoza, V. T. Una canción isabelina en México. Divulgación histórica (Mexico, D.F.) Feb. 15, 1943, IV, no. 4, p. 214-220, 1 pl.

Gives verses only and examines variants of ballad "¿Dónde vas, Isabel?" from Jalisco, Michoacán, Sinaloa and Nuevo León, Mexico, and compares it with an Andalusian children's game "La ponchada" printed in Mexico first c. 1840. Concludes this ballad, of political implications, refers to queen Isabel II, was produced c. 1837, and became current in Mexico, also with political implications, toward the middle of the century.

Mendoza, V. T. Música indígena; teorías migratorias, influencias asiáticas, de las islas del océano Pacífico, posibles influencias del oriente y del sur, instrumentos exóticos que aparecen en México, el por qué de su persistencia. Revista universitaria (Guadalajara, Jalisco, Mexico) 1943, I, no. 3, p. 27-31, il. map.

Study of surviving musical instruments and their portrayal on pottery, etc. of ancient Indians of Mexico shows a complex cultural pattern, with movements from north to south and west to east. Sees Oriental influences (Chinese, Polynesian), also African, Egyptian and Palestinian parallels, most plainly among Indians who have resisted Spanish influence.

Mendoza, V. T. El grupo musical mexicano llamado "mariachi." Revista universitaria (Guadalajara, Jalisco, Mexico) 1943, I, no. 2, p. 87-89.

- * Found chiefly in Nayarit, Jalisco, Colima, Michoacán, Guerrero and part of Oaxaca, Mexico. Criollo, of Spanish origin. Group of some 4 to 6, playing chiefly string instruments, sometimes percussion or wind. Maybe name originated during French intervention, from *mariage*, since these groups played so often at weddings. Players sing wide variety of songs. Characterizes rhythm, melody and harmony of this music.

Miranda, Nicanor. Jogos motores para crianças de 4 a 6 anos. RAMSP 1943, ano VIII, vol. LXXXVIII, 237-268, 12 pl.

Describes 53 Brazilian children's games.

Olivares Figueroa, R. El "folklore" en la escuela; canciones de cuna venezolanas. Educación (Caracas) 1943, IV, no. 25, p. 13-15.

Observations on the cradle song in general, in school, in Spain and Venezuela, with verses of Venezuelan examples.

Olivares Figueroa, R. Folklore guayanes: juegos infantiles en el Orinoco. Onza, tigre y león (Caracas) 1943, V, no. 50, p. 4-5, 14.

Describes Venezuelan children's games related chiefly to fish and animals of the Orinoco river: *baba, chigüire, tonina, pescao, pilón, caimán, perro y chigüire, concha en el agua*.

Olivares Figueroa, R. Folklore merideño: burlas y dicharachos infantiles. Onza, tigre y león (Caracas) 1943, V, no. 51, p. 11-12.

14 texts in verse of satiric and humorous sayings of children, from oral tradition of the capital of Mérida, Venezuela.

Pan American union. Folk songs and stories of the Americas. Washington, D. C., Pan American union [1943]. 64 p.

Repr. from Bulletin of Pan American union, Feb. 1937.

Pardo, Isaac J. Viejos romances españoles en la tradición popular venezolana. Revista nacional de cultura (Caracas) 1943, V, no. 36, p. 35-74.

Gives words only of 9 ballads from Venezuela, some previously published, others not, with notes of provenience and comparisons with versions from Spain. To stimulate further collection, indicates nature and content of other such ballads likely to be found in Venezuela.

Posnansky, Arthur et al. ¿Qué es folkvisa?; himno al sol; asnu kallu; mariposa de oro. Boletín de folklore, folkvisa y folkway de Bolivia (La Paz) 1942, I, no. 1, p. 10-16.

Indian and Spanish words and music of songs.

Sánchez de Fuentes, Eduardo. Sobre nuestro folklore musical. Anales de la Academia nacional de artes y letras (Havana) 1941-1942, años XXVII-XXVIII, tomo XXIII, 5-10.

Rejoices in unique character of Cuban folksong. Mentions influences from Mexico and U. S. A., the *canción*, power of radio, folkmusic as inspiration for composers, rhythm as basic in Cuban folksong. Generalities not new.

Santelices, Sergio. La cueca — Chile's national dance. Pan American (New York) 1943, IV, no. 1, p. 22-23.

Chiefly on this folkdance, also *huasos* and *chinas* who dance it, and *chicha* they drink and folkfoods they eat on Sept. 18, Chile's independence day, in Santiago's Cousiño park.

Secades, Eladio. La conga. Previsión y seguridad, almanaque anual para el taller, el hogar y el campo mexicanos; recopilaciones de Manuel L. Barragán (Monterrey, Mexico) 1943, 7th ed., p. 68.

Observations on this folkdance in relation to the social life and character of the Cuban folk.

Tamayo, Francisco. La fulía. Boletín de la Sociedad venezolana de ciencias naturales 1943, VIII, no. 54, p. 181-184.

Is a type of folksong sung at *velorios* of babies, saints and the Cross, with drum or *cuatro* accompaniment, in eastern and central Venezuela, usually in copla form, with religious or secular subject, of Spanish origin. Gives verses of 3.

Travesari, Pedro P. Orientación folklórica: influencia de la música de los árabes y de otras de las artes moriscas evocadoras del "Folklore de las Américas." Oasis, órgano oficial del Centro cultural árabe (Quito) 1943, I, no. 1, p. 23-27.

On influence of Arabic on Spanish folklore, hence Arabic element in Latin American folklore. Considers especially folkmusic. Believes Chilean *zamacueca* is of Arabic origin.

Vivante, Armando. La escritura de los mochica sobre porotos; los habitantes prehispánicos del norte del Perú habrían poseído un sistema de escritura sobre la cutícula de los porotos, según el descubrimiento del Sr. Larco Hoyle, pero es más probable que no se trate más que de un juego, según lo atestigua la compulsa de los cronistas. WP 1942, II, nos. 11-14, p. 11-17.

Interprets certain beans (*pallares*) portrayed on ancient Indian pottery of northern Peru as those used in game.

Yurchenco, Henrietta. La música indígena en Chiapas, México. AI 1943, III, 305-311, 2 il.

Rhythmical religious music of flute and drum seems oldest tradition. European is secular vocal melody with string instruments.

CUSTOM AND FESTIVAL

Brondo Whitt, E. Del viejo folklore. ASFM 1941 (pub. 1943) II, 109-112.

On Mexican calendar customs. Also brief mention of children's games.

Cabello, Lorenzo [pseud. of Raúl G. Guerrero]. El mensajero del sol. México al día (Mexico, D.F.) 1941, XIV, no. 305, p. 12, 51.

On modern reproduction of ancient Mexican festival.

Cinco años en Buenos Aires, 1820-1825; por "un inglés;" prólogo de Alejo B. González Garaño. Buenos Aires, Solar 1942. xix, 247 p.

Spanish translation of A five years' residence in Buenos Aires during the years 1820-1825, by an Englishman, London, G. Herbert 1825. González Garaño believes author was John Laccock and not Thomas George Love. This vivid account of life in Buenos Aires describes much of folklore interest, especially customs and festivals.

Goodwyn, Frank. At a branding roundup. TFSP 1943, XVIII, 103-114.

Vivid and detailed description of current customs and practices in catching and throwing cattle in Texas, U. S. A.

Guerrero, Raúl G. Noche de los muertos en Janitzio. México al día (Mexico, D.F.) Nov. 1, 1941, p. 14-15, 6 il.

Hand, Wayland D. *Schweizer Schwingen*: Swiss wrestling in California. CFQ 1943, II, 77-84.

Vivid description of this festival as witnessed by author in 1942 in Holtville, California, U. S. A.

Harnisch, junior, Wolfgang Hoffmann. O carnaval gaúcho. CP 1943, III, no. 24, p. 139-140, 6 photographs.

Pictures costumed, playing, singing and dancing groups, celebrating rustic Carnival in Rio Grande do Sul, Brasil.

Hoy, William J. The Chinese six companies: a short general historical resumé of its origin, function and importance in the life of the California Chinese. San Francisco, Chinese consolidated benevolent association 1942. 33 p.

Mateu Cueva, Augusto. Carnaval en la comunidad de Masma. Folklore (Lima) 1942, I, nos. 2-3, p. 52-53.

Medina, Alvarez, Cesáreo. La fiesta de los quiatlaxques. ASFM 1941 (pub. 1943) II, 139-140.

Describes this May third Mexican festival.

Mendoza, Vicente T. El paseo de la retama. Divulgación histórica (Mexico, D.F.) Oct. 15, 1941, II, no. 12, p. 603-606.

Cites description of this public amusement park of Mexico City from Gabriel Prieto, Memorias de mis tiempos (1828-1840), and 2 folksongs referring to it. Of interest for mid 19th century Mexican customs.

Métraux, Alfred. Suicide among the Matakos of the Argentine Gran Chaco. AI 1943, III, 199-209.

Caused by eating fruit of *sachasandia* (*Capparis salicifolia* Griseb), usually among boys and girls unhappy over love affairs. 10 case histories given. Explains its cause in present social conditions.

Michaca, Pedro. La procesión del "Divino Pastor" en la hacienda de la Saucedá, Durango. ASFM 1941 (pub. 1943) II, 239-242.

Description of this ritual to bring rain.

Michael, Dorothy Jean. Grave decoration. TFSP 1943, XVIII, 129-136.

Describes broken glass, china and kitchen utensils, bottles, lamps, shells, stone slabs, rock piles, sticks, toys and other objects customarily placed on graves by Negroes, Whites, Mexicans and Indians in Texas, U. S. A., with suggested beliefs and explanations of their use.

Passin, Herbert. Comparative note on sorcery. JAF 1943, LVI, 266-271.

Studies custom of sharing with others, enforced by negative sanction of sorcery, especially in case of Tarahumara Indian chief of Chihuahua, Mexico, who refused cattle donation to Guadalupe festival of Dec. 12.

Pillado, José Antonio. Del Buenos Ayres de ayer: la plaza de toros. Aberdeen Angus (Buenos Aires) 1943, no. 19, p. 65-82, 6 fig; no. 20, p. 66-87, 2 fig.

Historic survey of bullfighting in Buenos Aires.

Posnansky, Arthur. Aspectos generales del folkway; el ekeko y la fiesta de "Alacitas;" el kjucho; la wilancha. Boletín de folklore, folkvisa y folkway de Bolivia (La Paz) 1942, I, no. 1, p. 17-22, 12 fig.

Indicates scope and ramification of "folkway." Relates modern Bolivian *Alacitas* to older Indian *Ekeko*, good luck new year festivals. *Kjucho* and *challar* foundation rites on beginning construction of a building. Rites against drought and hail. *Wilancha* blood sacrifice of propitiation to spirits.

Quijada Jara, Sergio. Del folklore huancavelicano: fiesta de las cruces. El comercio (Lima) June 30, 1943, p. 6.

Huancavelica, Peru, has many crosses: Cruz de Potojchi, Santa Cruz,

Cruz del Espíritu, de Oropesa, de San Antonio, de Balcón Pata, Pata, de Puyhuán, Soltera. Describes their typical May third festival.

Quijada Jara, Sergio. Del folklore huancavelicano: la fiesta de Santiago. El comercio (Lima) Jan. 13, 1943.

Ries, Maurice. The ritual of the broken pots. AI 1943, III, 245-252.
Describes this festival in Maya calendar (every 260 days), from Momostenango, Guatemala.

Río, Alfonso del. Impresiones de romería. ASFM 1941 (pub. 1943) II, 69-75.

Description of May Cross festival on Cerro Alto, near Chavinda, Michoacán, Mexico, May 3.

Rodríguez Rivera, Virginia. Calendas. Previsión y seguridad; almanaque anual para el taller, el hogar y el campo mexicanos; recopilaciones de Manuel L. Barragán (Monterrey, Mexico) 1943, 7th ed., p. 185, 190.

Describes festival of nativity of Virgin, Sept. 8, in Oaxaca, Mexico.

Romberg, Annie. Fighting a nest of bumblebees, an almost forgotten thrilling sport. TFSP 1943, XVIII, 151-156.

Describes this sport in Texas, U. S. A., by boys.

Schwab, Federico. La fiesta de las cruces y su relación con antiguos ritos agrícolas. Historia (Lima) 1943, I, no. 4, p. 363-385.

Excellent study of May 3 festival celebrating finding of Christ's cross, as seen by author in 1941 in Libertad section of Huancayo, Junín, Peru, and ancient Peruvian rites, shows in substantial detail this modern Catholic festival derives from and owes its wide popularity to its derivation from ancient corn festival of Aymoray.

Sierra, Florencio de la. Todos los santos en el Llano de Aragoto. Folklore (Lima) 1942, I, nos. 2-3, p. 48-51.

Torre, Matilde de la. Folklore religioso; ritos procesionales y cortejos de ofrendas votivas. ASFM 1941 (pub. 1943) II, 39-55.

Discussions and brief descriptions of processions of the possessed, of the fields, of torches, of coastal votive festivals and inland fruit and funeral offerings, in Spain.

Val, Gorki del. Del folklore tambobabino: cutipay. WP 1943, III, no. 15, p. 76-80.

Describes this rustic festival following communal cultivation of fields, with Spanish verses of some *wifalas* sung there.

Valle, Manuel J. del. Fiesta del Rosario en el año de 1799. Xauxa (Jauja, Peru) 1942, I, no. 3, p. 11-13.

Vara Cadillo, N. S. Chuluck, un rito fúnebre de algunos pueblos indígenas de Dos de Mayo. Folklore (Lima) 1942, I, nos. 2-3, p. 43-44.

DRAMA

Andrade, Mário de. Música do Brasil. Curitiba, Brasil, Guaíra 1941.

Pub. 2 essays of 1939; 2nd is Dansas dramáticas iberoamericanas, of special interest for *cheganças*, Christians and Moors and other Brazilian folk drama materials.

Cuadra, Pablo Antonio and Pérez Estrada, Francisco. Teatro popular: original del gigante, anónimo de Diriamba. Cuaderno del taller San Lucas (Granada, Nicaragua) 1943, III, 93-104.

Reproduces text of this gem of folkdrama portraying, in vivid style found only in folklore, with traces of verse and untroubled by anachronisms, the Biblical battle between David and Goliath, with a bit of Moors and Christians thrown in, as faithfully copied by Pérez Estrada from a ms. of Diriamba. In this and other villages of southeast Nicaragua it has been performed until recently. Excellent notes on language and content of text by Cuadra.

Gillmor, Frances. Dance dramas of Mexican villages. Tucson, Arizona, University of Arizona 1943. 28 p. (University of Arizona bulletin, vol. XIV, no. 2.)

Describes and summarizes in English the Spanish texts of 3 dance dramas and describes the festivals at which they are given: Moors and Christians, Conquest of Mexico, Plume dance.

Gillmor, F. Spanish texts of three dance dramas from Mexican villages. Tucson, Arizona, University of Arizona 1942. 83 p. (University of Arizona bulletin, vol. XIII, no. 4.)

Spanish texts of Moors and Christians, in prose, collected from Ixtapalapa, D.F., and Conquest of Mexico and Plume dance, in verse, collected from Cuilapan, Oaxaca, all in Mexico. Item above may serve as introd. to this one.

Historia famosa titulada Del triunfo de la Inmaculada Concepción. San Salvador, El Salvador, Ministerio de gobernación 1942. 21 p. Mimeo.

Apparently text of Moors and Christians, as known in Salvador.

Pastorela; original de pastores para obsequio al Niño Dios en las Pascuas, anónimo de la villa de Niquinohomo. Cuaderno del taller San Lucas (Granada, Nicaragua) 1943, II, 25-34.

Interesting text from Guatemala of this widely diffused Epiphany folk-drama of shepherds' adoration and presentation of gifts to Christ Child, said to be performed there still; copy of Carlos Sotelo ms.

ART, CRAFT, ARCHITECTURE, DRESS AND ADORNMENT

Alcantara de Almeida Prado, Ruth. Contribuição para o estudo do "tembetá." RAMSP 1942, ano VII, vol. LXXXIV, 139-154.

On this lip adornment, origin of its name, its construction, map showing its distribution in Brasil.

Andrade Toledo, Lourdes de. Notas sobre algumas peças arqueológicas do rio Trombeta. RAMSP 1942, ano VIII, vol. LXXXVII, 147-170, 15 fig.

Description and il. of representations of human heads, perhaps of idols, on pottery of early Indians of Pará, Brasil.

Barbeau, Marius. The hooked rug, its origin. Ottawa, Canada, Royal society of Canada 1942. (Transactions of the Royal society of Canada, 3rd series, sec. II, 36: 25-32, 12 pl.)

Barceló, Antonio R. El museo de don Carlos G. Daws. Aberdeen Angus (Buenos Aires) 1943, no. 17, p. 83-88, 5 il.

Continued from no. 16, p. 31-50. On famous Daws museum of Argentine gaucho boots, spurs, well il.

Biró de Stern, Ana. Alfarería de Itatí. AIEC 1942, III, 351-355, 3 fig.

Brief historical survey of this indigenous and colonial pottery center of Corrientes, Argentina, and description of its methods.

Bonner, Mary Graham. Made in Canada. New York, A. A. Knopf 1943. 110 p.

Canadian folk art.

Carroll, Charles D. Miguel Aragon, a great santero. P 1943, L, 49-64.

On this woodcarver and painter of saints' images, altars and other religious objects, who lived in Cordova, New Mexico, U. S. A., about a century ago.

Casanova, Eduardo. El pucará de Hornillos. AIEC 1942, III, 249-265, 6 fig. 7 pl.

Of interest for early Argentine folk arts, especially pottery.

Chailloux Cardona, Juan M. Síntesis histórica de la vivienda popular; los horrores del solar habanero. Havana, Montero 1943.

On history of human dwelling. Chiefly of interest for Cuban folk dwelling.

Chávez González, Rodrigo A. El arte maya en América; ensayo para el estudio de la sociología prehistórica de América. Revista municipal (Guayaquil, Ecuador) 1942, XVII, nos. 95, 96, 97, p. 137-144;

nos. 98, 99, 100, p. 173-180; nos. 101, 102, 103, p. 191-193; 1942, XVIII, nos. 104, 105, 106, p. 145-151; 1943, XVIII, nos. 107, 108, 109, p. 157-165.

Continuation. Cosmogony and astronomy, decorative art, architecture and sculpture, pottery, music, Mayan influence in North, Central and South America, ancient Peruvian cultures, Tiahuanacu, decadence of American cultures and social motives thereof.

Conchas y caracoles de Margarita. Venezuela (Caracas) 1942, I, no. 9, 2 p. not numbered, 3 il.

Brief notes in Spanish and English on how women of Margarita Island, Venezuela, fashion sea shells into beautiful figures.

Cornejo Bouroncle, Jorge. Estilos arquitectónicos incaicos. Revista universitaria (Universidad nac. del Cuzco, Peru) 1942, XXXI, no. 82, p. 197-205.

Cornejo Bouroncle, Jorge. El Ccoricancha. Revista universitaria (Cuzco) 1942, XXXI, no. 83, p. 74-84.

This is temple of sun in Cuzco, Peru. On its structure, furnishing and use by Incas.

Delboy, Emilio. El manhuaré de nuestros salvajes, precursor de la radiotelefonía. Historia (Lima) 1943, I, no. 4, p. 303-306.

Describes this pair of hollow wood cylinders, struck with rubber mallet, giving 4 note scale, keyed in various combinations to transmit any message by sound, used by Indians along Putumayo river border country between Peru and Colombia.

Drucker, Philip. Ceramic sequences at Tres Zapotes, Veracruz, Mexico. Washington, D. C., U. S. government printing office 1943. ix, 155 p. 65 pl. 46 fig. (Smithsonian institution. Bureau of American ethnology, bulletin 140.)

See also C. W. Weiant in this section. Detailed description, il. and study of pottery objects, chiefly vessels and figurines, their shape, color and design, of this medieval Indian culture, collected in 1940.

Fine and folk arts of the other American republics; a bibliography of publications in English, prepared by the Archive of Hispanic culture, Hispanic foundation, Library of Congress, for the Division of inter-American activities in the United States, Office of the Coordinator of inter-American affairs. Washington, D. C. 1942. 18 p. Mimeo.

Cites 28 titles at end on folk art.

Freitas, Carlos A. de. Alfarería del delta del Río Negro. Montevideo, 1943. 63 p.

Gallagher de Parks, Mercedes. Escultura popular y costumbrista en piedra de Huamanga. Lima, Gil 1942. 15 p. 20 fig.

Harrington, Tomás. El keñewe o yamjatrráwich. Córdoba, Argentina, Imprenta de la Universidad 1943. 12 p. 1 fig. (Universidad nacional de Córdoba. Pubs. del Instituto de arqueología, lingüística y folklore "Dr. Pablo Cabrera," II.)

Describes this tool used by Indians of south Argentina and Patagonia in cleaning leather, and leather containers and mantles made by them.

Hodge, F. W. Coral among early southwestern Indians. Masterkey (Southwest museum, Highland Park, Los Angeles, California, U. S. A.) 1943, XVII, 99-102.

Cites colonial Spanish historians to show Zuñi and other Indians of southwestern U. S. A. had coral from distant California gulf and coast, using it for adornment and perhaps ritual.

Jiménez Borja, Arturo and Colán Secas, Hermógenes. Mates peruanos (área Huaral-Chancay, dep. de Lima). Revista del Museo nacional (Lima) 1943, XII, 29-35.

Name, il. and use of 19 types of gourd, reference to 2 colonial chronicles on ritualistic use of mates among early Peruvian Indians, and 1 case of their use in modern witchcraft.

Jongh Osborne, Lilly de. Cerámica indígena en Centro América. AI 1943, III, 351-358.

Describes modern practices of potter's art, which show a combination of pre-Columbian and colonial European survivals.

Jongh Osborne, L. de. Influencias de la época colonial sobre la indumentaria indígena de Guatemala. ASGH 1943, XVIII, 425-435.

Short descriptive survey of Guatemalan dress, especially in colonial period, under Spanish influence, types, weaving processes, designs.

Kelemen, Pál. Medieval American art. New York, Macmillan 1943. 2 vol.: xiv, 414 p.; 960 photographs in 306 pl.

Il. description of pre-Columbian applied arts in New World.

Lehmann-Nitsche, Robert. La bota de potro. Aberdeen Angus (Buenos Aires) 1943, no. 17, p. 33-51, 7 fig.; no. 18, p. 33-48; no. 19, p. 49-63, 25 fig.; no. 20, p. 17-27, 1 fig.

Excellent historic, descriptive and linguistic study on this rustic or gaucho leather boot, its names, in Argentina, Uruguay, Chile, Bolivia and Brasil, proverbs, folk expressions and poetry referring to it. Also discusses *chiripá*, a kind of shawl used as a kind of loose, short trousers, meanings and origin of the word, in Argentina, Uruguay, Brasil and Chile. Traces

origin and evolution of *bota de potro* from ancient Greeks through medieval Europe to colonial times, when it was brought to America and survives in La Plata, southern Brasil and Chile. Etimological study of *bota*, *huesa*, *estibal*, *zueco*, *coturno*, *calzado*.

Léon, Pedro. Arte decorativo en El Ecuador. AEA 1943, XX, nos. 1-2, p. 31-34.

Chiefly in architecture and interior decoration of dwelling.

Lobet de Tabbush, Bertha J. Figuritas humanas en terracota del territorio argentino; esbozo de clasificación y distribución. AIEC 1943, IV, 249-344, 8 pl. 123 fig. charts.

Good geographic study and classification of this ceramic art in northwest and central Argentina, with abundant ils. actually examined.

López Osornio, Mario Aníbal del Carmen. Al tranco; tercera y última ed. de Trenzados gauchos. Buenos Aires, Juan Perotti 1939. 121 p.

Márquez Miranda, Fernando. Los diaguitas y la guerra. AIEC 1943, IV, 47-66, 25 pl.

Examines war implements, il. in metal and stone remains, and designs on pottery of these north Argentine Indians of colonial times.

Mérida, Carlos. Mexican costumes. Chicago, Illinois, U. S. A., Pocahontas 1942. 25 il. in color.

Millán de Palavecino, María Delia. Plantas tintóreas de la región cuyana. AIEC 1942, III, 275-279.

Describes how vegetable dyes for 13 colors are obtained by Creole weavers in Mendoza, Argentina.

Neumann, David L. Navaho silversmithing survives. P 1943, L, 6-8.

O'Neale, Lila M. Textile periods in ancient Peru: II, Paracas caverns and the grand Necropolis. Berkeley and Los Angeles, California, U. S. A., University of California press 1942, 47 p. (University of California pubs. in American archeology and ethnology.)

Paz, Frutos. Un museo gaucho en Buenos Aires. Atlántida (Buenos Aires) 1942, XXIV, no. 900. 8 p. reprint, Buenos Aires 1943.

Describes excellent museum of Carlos G. Daws.

Posnansky, Arthur. Chaskis y kipus; el correo de los incas. Boletín de la Sociedad geográfica de La Paz, Bolivia 1943, LIV, no. 66, p. 66-73, 7 fig.

Note to Felipe Guaman Poma de Ayala's Crónica about this Inca counting instrument.

Schmidt, Max. Los iranches. Revista de la Sociedad científica del Paraguay (Asunción) 1942, V, no. 6, p. 35-39, 4 pl. with 10 fig.

Describes his efforts in 1928 to encounter some of these little known Indians of western Brasil, neighbors of Paressis, 3 of their men he met, and their weaving, dress and implements.

Serrano, Antonio. El arte decorativo de los diaguitas. Córdoba, Argentina, Imprenta de la Universidad 1943. 138 p. 20 fig. 43 pl. (Pubs. del Instituto de arqueología, lingüística y folklore "Dr. Pablo Cabrera" de la Universidad nacional de Córdoba, I.)

Fine synthesis on character of design in "arte santamariano, draconiforme o barreal, sanagasta, chaco-santiagueño," abundantly il., of this ancient indigenous culture of north Argentina, chiefly of stylized and geometric forms.

Szaffka, Tihamér. Sôbre construções navais duma tribu de índios desconhecidos do rio das Mortes. RAMSP 1942, ano VIII, vol. LXXXVII, 171-181, 2 pl. fig.

On primitive present day *balsas* of Chavante Indians of Brasil.

Tamayo, Francisco. Exposición indígena. Boletín de la Sociedad venezolana de ciencias naturales 1943, VIII, no. 54, p. 129-133.

Lists objects of aboriginal Venezuelan folk culture from 8 private collections exhibited in this Society Dec. 1942-Jan. 1943, during which 5 lectures were given on folkmusic and dance, and mythology.

Walker, Edwin F. A real Mexican atlatl. Masterkey (Southwest museum, Highland Park, Los Angeles, California, U. S. A.) 1943, XVII, 91-94.

Describes one of these spear throwers used in duck hunting, from Tarascan Indians, Jaracuaro island, lake Patzcuaro, Michoacan, Mexico.

Watkins, Frances E. A silver fish from Peru. Masterkey (Southwest museum, Highland Park, Los Angeles, California, U. S. A.) 1943, XVII, 88-90.

On this modern example of fine metal work, a shawl pin from Chucuito, Puno, Peru, and the tradition of the craft from Inca times.

Weiant, C. W. Introduction to the ceramics of Tres Zapotes, Veracruz, Mexico. Washington, D. C., U. S. government printing office 1943. xiv, 144 p. 78 pl. 54 fig. 10 maps. (Smithsonian institution. Bureau of American ethnology, bulletin 139.)

See also P. Drucker, in this section. Detailed description, il. and analysis of figurines, whistles and musical instruments, vessels, etc., and some stone work of this medieval Indian culture, collected in 1939, and study of its relationship with neighboring cultures.

Wilder, Mitchell A. and Breitenbach, Edgar. Santos, the religious folk art of New Mexico, by . . ., with foreword by Rudolph A. Gerken. Colorado Springs, Colorado, U. S. A., [pub. by] Taylor museum of the Colorado Springs fine arts center [printed at Marchbanks press, New York] 1943.

Rev. by R. Fisher in P 1943, L, 220-222.

FOOD AND DRINK

Burt, Elinor. Olla podrida; piquant Spanish dishes from the old clay pot. Caldwell, Idaho, U. S. A., Caxton printers 1938 (2nd printing 1941). 277 p.

Nearly 700 recipes, often adapted to the resources of the U. S. A. kitchen, of drinks, salads, soups, desserts and many other dishes selected from the cookery of Spain, Mexico and various other Latin American countries, including Latin U. S. A. and Creole dishes. An excellent and practical choice for acquainting U. S. A. with traditional cookery of Latin American neighbors.

Castillo de Luca, Antonio. Refranero médico de la olla castellana. FICU 1942, no. 7, p. 67-68.

On this classic folkfood of Spain: its elements, varieties, manners of preparation, eating, nutritive values and proverbs about it.

Chiche, Doña. La cocina en el campo. Aberdeen Angus (Buenos Aires) 1943, no. 17, p. 64.

Recipes for *sopa antigua*, *tournedos*, *espinacas*, *dulce de batata*.

Herrera, F. L. Etnobotánica: plantas tropicales cultivadas por los antiguos peruanos. Revista del Museo nacional (Lima) 1942, XI, no. 2, p. 179-195, 4 pl.

On names, nature, diffusion, preparation, and use of *maíz*, *maní*, *caigua*, *tomate*, *camote*, *racacha*, *yuca*; *ají*; *chirimoya*, *guanábana*, *guayaba*, *palta*, *papaya*, *granadilla*, *jíquima*, *piña*, *tuna*; *algodón*. II. some of them on ancient Peruvian pottery.

Madueno, Augusto P. La realidad indígena — ensayos i apuntes. WP 1942, II, nos. 11-14, p. 56, 57, 59.

On folk drinks of Andean Peru, and coca.

Pereira Salas, Eugenio. Apuntes para la historia de la cocina chilena. Santiago de Chile, Imprenta universitaria 1943. 84 p.

Repr. from Boletín de educación física, Institute of education, University of Chile. Excellent historical description of traditional foods, drinks, their preparation, manner of serving, table ware, eating customs, etc., showing fusion of 3 traditions: indigenous, Spanish and foreign.

Ramos Espinosa, Alfredo. El folklore y la alimentación. ASFM 1941 (pub. 1943) II, 195-205.

Observations by a doctor of medicine on nutritive value, good taste, etc. of various Mexican folkfoods.

Rodríguez Rivera, Virginia. Algunas comidas de México de fines del siglo XIX. ASFM 1941 (pub. 1943) II, 173-180.

Description of preparation of 14 dishes, and various other notes on Mexican folkfoods.

Vignati, M. A. Contribución a la etnobotánica indígena: el "pan" de los patagones prehistóricos. Notas del Museo de la Plata, Argentina 1941, VI, 321-336

On raw and prepared roots as well as toasted seeds eaten by aborigenes of Chon group.

BELIEF, WITCHCRAFT, MEDICINE AND MAGIC

Barrera Vásquez, Alfredo. Horoscopos mayas, o el pronóstico de los 20 signos del tzolkin, según los libros de Chilam Balam, de Kaua y de Mani. Registro de cultura yucateca (Mexico, D. F.) 1943, I, no. 6, p. 4-33.

On the 20 signs in the *tzolkin* or *tonalamatl* book of 260 days of the ritual calendar, and their use in foretelling future of children born on the day of each sign, among ancient Mayans.

Brewster, Paul G. Folk beliefs and practices from southern Indiana. HFB 1943, II, no. 2, p. 23-38.

List of 250 beliefs about weather, planting, luck, divination, etc., with no specific sources stated, from Indiana, U. S. A.

Câmara Cascudo, Luis da. O chapéu do Sací Pererê. RAMSP 1942, repr. from *Diário de notícias* (Rio de Janeiro) Aug. 2, 1942.

Notes on this hat with magic powers, analogs from other lands.

Carrizo Valdés, Jesús María. Supersticiones medicinales de La Rioja Chilécito y Valle de Catamarca. FICU 1942, No. 7, p. 64; no. 8, p. 70.

Lists some 30 folk cures, abc by keyword, from Argentina.

Clares P., Ramón. Las creencias a la luz del psicoanálisis; consideraciones freudianas en torno de "La crisis de la fe religiosa" [1941] de Armando González Rodríguez. Atenea (Universidad de Concepción, Chile) 1942, año XIX, tomo LXX, no. 208, p. 79-107.

Interesting analysis of the general nature of beliefs.

Cruz, Manuel. O exorcismo da caça, do peixe e das frutas entre os borôro. RAMSP 1943, ano VIII, vol. LXXXIX, 151-156.

Describes vividly and well this ritual and explains underlying beliefs.

Cuadros, Juan Manuel. Del folklore botánico arequipeño: la frutilla. El comercio (Lima) Jan. 1, 1943.

González Sol, Rafael. Farmacoterapia prealvaradeana en Centroamérica. [San Salvador?] 1943. 52 p. Typed carbon copy.

Excellent contribution assembling data gleaned from colonial Spanish chronicles on medicinal use of drugs (vegetable, animal, mineral) by early Indians, including a surprising amount of detailed information on specific cures, and a few notes on methods, with description of a sweat bath treatment.

Halpert, Herbert. Witchcraft stories: Nassau tales and beliefs. HFB 1943, II, no. 1, p. 9-10.

Some half dozen beliefs and tales il. them, from Bahamas.

Halpert, H. Witchcraft stories: an Indiana witch. HFB 1943, II, no. 1, p. 10.

Typical descriptive-narrative account of witch's activities and metamorphoses, from Monroe county, Indiana, U. S. A.

Ibarra, Jr., Alfredo. Majoma; leyenda de Sinaloa. ASFM 1941 (pub. 1943) II, 7-21, 6 il.

On belief in this virtue which enables one to get what one wants, with vivid background sketch of this region of Mexico.

Jiménez Borja, Arturo and Colán Secas, Hermógenes. Mates peruanos (área Huaral-Chancay, dep. de Lima). Revista del Museo nacional (Lima) 1943, XII, 29-35.

Name, il. and use of 19 types of gourd, reference to 2 colonial chronicles on ritualistic use of mates among early Peruvian Indians, and one case of their use in modern witchcraft.

Kirk, Ruth F. Introduction to Zuni fetishism. P 1943, L, 117-129, 146-159, 183-198, 206-219, 235-245, il.

Good, detailed exposition of belief, especially religious, of these Indians of New Mexico, U. S. A., and their related ceremonial objects, rites and customs, describing and il. particularly objects and their use in various cures, weather control, hunting, initiation, games, war, etc. Describes jug used to make fire at winter solstice and its fetishes, club used in policing crowds at ritual with piece of flesh of 1 offender tied to it, jar and its 4 fetishes used in good luck rites for babies, another for fecundity of childless women, eye and nose piercing fetishes, and a set for punishing witchcraft. Bibl.

Lastres, Juan B. and Farfán, José María Benigno. Medicina en la

obra de Guaman Poma de Ayala. Boletín de la Sociedad geográfica de La Paz, Bolivia 1942, LIII, no. 64, p. 66a-66b.

Abstract of this monograph.

Lastres, J. B. Medicina aborigen peruana. Revista del Museo nacional (Lima) 1943, XII, 61-80.

Indicates types of evidence (language, pottery, il., folklore, colonial Spanish chronicles, bones and mummies) for investigating medicine in Inca Peru, their advantages and limitations, with critical survey of scholars' work, and results to be obtained along these lines.

Leighton, Dorothea C. El indio y la medicina. AI 1943, III, 127-133.

Discussion of folk cures among Navahos of Arizona and New Mexico, U. S. A.

Lira, Jorge A. De la medicina tradicional peruana: diagnóstico y curación por medio del "kkollpa." FICU 1942, no. 7, p. 65-66.

Excellent detailed description of folk cure with these alkaline minerals, based on data from Marangani, Sikuwani, Cuzco, Peru.

Looser, Gualterio. ¿Por qué tiñen de rojo sus redes los pescadores chilenos? Revista del Museo histórico nacional de Chile (Santiago) 1940, I, 135-136.

In Quintero fishermen dye nets with *molle* bark, some say to protect them from large marine animals, others say so fish will not see them.

McGuire, Robert Graham. The black dog. HFB 1943, II, no. 1, p. 21.

Belief of black dog as augur of death, from Detroit, Michigan, U. S. A.

MacLeish, Kenneth. Notes on folk medicine in the Hopi village of Moenkopi. JAF 1943, LVI, 62-68.

Excerpted from various conversations with 11 informants.

Magalhães, Basílio de. Mitos ígneos. CP 1943, III, no. 24, p. 134-138; no. 27, p. 164-167.

Surveys various manifestations of fire beliefs in Brazilian folklore: *mboitatá*, *mãe-do-ouro*, *zelação*, *cumacanga*, *carneiro-de-ouro*, *carbúnculo*, *salamanca*, *cerro-bravo*. Also comments on recent pubs.

Magalhães, B. de. Mitos aquáticos. CP 1943, III, no. 28, p. 190-195.

Surveys beliefs in Brazilian folklore about water spirits: *iara*, *bôto* and the like. Further note on *mboitatá*. Note on St. Amaro in Brazilian folk cure of arm and leg pains.

Magalhães, B. de. Ainda os mitos aquáticos do Brasil. CP 1943, III, no. 30, p. 161-167.

Various notes on imaginary beings associated with water: *jemanjá*, *mãe-d'água (do rio)*, *minhocão*, *boiuna* and *bói-açu*, *cabeça-de-cuia*, *barbaruiva*, *caboclo-d'água*, *ururau*.

Métraux, Alfred. Shamanisme araucan. Revista del Instituto de antropología de la Universidad nacional de Tucumán, Argentina 1942, II, 309-362.

Studies its ancient and modern sources.

Olivares Figueroa, R. Batalla contra el ocultismo y las supersticiones. Educación (Caracas) 1943, IV, no. 26, p. 12-13.

Indicates a live tradition of folk belief in Venezuela, promising for study by the folklorist.

Pereda Valdés, Ildefonso. Medicina popular y folklore mágico del Uruguay. Montevideo, Galien 1943. 117 p. 13 pl.

General survey of folk medicine, in picaresque novel of Spain and indigenous South America. 65 recipes from notebook of a folk curer, with identification of medicaments used and other explanatory notes. Survey of method of medicine man in sympathetic magic. 8 curative and preventive prayers. Detailed case history of "professor" Noufrof. Fine broad study of this field for Uruguay.

Quijada Jara, Sergio. Tres supersticiones del folklore huancavelicano. FICU 1942, no. 7, p. 66.

Describes beliefs of *jarjaria*, *jayacoj* and *condenao*, from Huancavelica, Peru.

Randolph, Mary Claire. Early Irish satirists and the white thorn tree. SFQ 1943, VII, 79-87.

Examines fertility symbolism of this tree in Irish belief, especially ritual of ancient Irish *glám-dichenn*.

Reyes, José de los. The manganito of the filipinos. P 1943, L, 1-5.

On this propitiator of spirits and beliefs of the Philippines.

Thorndike, Lynn. History of magic and experimental science during the first thirteen centuries of our era. New York, Columbia university press 1943. 2 vols.: xl, 835; vi, 1036 p.

First pub. New York, Macmillan 1929; other vols. by Columbia university press: III-IV, 14th-15th centuries, 1934; V-VI, 16th century, 1941.

Vellard, Juan Alberto. Animales en el folklore y la medicina popular del Alto Amazonas. FICU 1942, no. 8, p. 71-75.

Folk cures, good luck charms, fiesta of 7 dogs on Nov. 2, care and nourishment of pregnant women, and other beliefs of immigrants in upper Amazon region, who came chiefly from northeast Brasil and appear in process of forming a new folklore, modified by their new environment.

FOLKSPEECH

Ardissone, Romualdo. Influencia del ombú en la toponimia sudamericana. Pubs. del Museo etnográfico de la Facultad de filosofía y letras de la Universidad de Buenos Aires 1940-1942, serie A, IV, 41-115, 8 pl. map.

Excellent study of more than 300 occurrences of name of this tree in place names of Argentina, Uruguay, south Brasil and Paraguay, chiefly those of ranches, islands, streams and other small places and natural features, rather than large administrative divisions, which usually bear names of historic events and persons.

Bailey, Oran B. Glossary of café terms. AS 1943, XVIII, 307-308.

56 slang terms and meanings of food serving, used by waiters in east Texas and west Louisiana, U. S. A.

Baker, Sidney J. Influence of American slang on Australia. AS 1943, XVIII, 253-256.

Belittles this influence. Guesses there are 500 Americanisms in 6,000 word Australian slang vocabulary.

Bennett, J. A. W. English as it is spoken in New Zealand. AS 1943, XVIII, 81-95.

In one century of life, this language has developed distinctive traits, some of which are here indicated, in pronunciation, vocabulary and usage, slang, adoptions from Maori, and trade words.

Berrey, Lester V. and Barck, Melvin van den. American thesaurus of slang; a complete reference book of colloquial speech. New York, Thomas Y. Crowell 1943. xxix, 1174 p.

Berro García, Adolfo. Sobre el vocablo "macanudo." Boletín de filología (Instituto de estudios superiores de Montevideo) 1941, III, 300-301.

Admits currency of this word in vulgar speech of Uruguay, as well as in Buenos Aires, but condemns its use in cultured Spanish.

Berro García, A. Gentilicios uruguayos. Boletín de filología (Montevideo) 1941-1942, III, 362-372 [to be continued].

Directed by Berro García, chief of philology section of Instituto de estudios superiores, a seminar group gathered and analyzed the adjectival suffixes preferred to designate people and things from various places from all regions of Uruguay. Results recorded here.

Bolinger, Dwight L. Among the new words. AS 1943, XVIII, 301-305.

New words and meanings reflecting new developments in U. S. A. folk life, and showing folk genius for new word coinage with current suffixes.

Brewster, Paul G. A glance at some Indiana placenames. HFB 1943, II, no. 1, p. 14-16.

Long list of them, in 12 groups: names of men, women, other cities, states, countries, etc., Bible, historic and literary figures, trades and professions, plants and animals, Indian and French association, etc.

Broussard, James F. Louisiana Creole dialect. Baton Rouge, Louisiana state university press 1942. xiii, 134 p. (Romance lang. series, 5.)

Grammatical study and some 55 p. of texts of proverbs, medical prescriptions, beliefs, poetry and tales, some with phonetic transcriptions, some with standard French translation, of folkspeech of St. Martin's parish, Louisiana, U. S. A., as evolved by Negro slaves (chiefly Senegalese) owned by French masters, still spoken by Negroes and others there. Submitted, with recordings, as thesis at University of Montreal, Canada. Rev. by C. Claudel in CFQ 1943, II, 241-244, and in JAF 1943, LVI, 301-303, by Claudel and and F. G. Speck.

Buentello, Humberto. Origen o significado de algunos nombres geográficos de América. Previsión y seguridad; almanaque anual para el taller, el hogar y el campo mexicanos; recopilaciones de Manuel L. Barragán (Monterrey, Mexico) 1943, 7th ed. p. 117-118, 120-122, 124-127.

On original meaning and origin of some 214 New World place names. See also "Origen de los nombres de los Estados Unidos," p. 298.

Campanella, Andrés. Tucumán. Boletín de filología (Montevideo) 1941-1942, III, 358-361.

Derives it from Aymara *tuku-huaña* 'end. limit,' i.e. of Inca empire.

Castex, Eusebio R. Algunas voces brasileñas pasadas a nosotros. Por nuestro idioma (Buenos Aires) 1943, no. 45, p. 3-4.

List of words with meanings current in Argentina, from Brasil.

Clough, Wilson O. Some Wyoming place names. SFQ 1943, VII, 1-11.

Ills. of various types, as a record of last 150 years' history.

Cottrell, W. F. and Montgomery, H. C. Glossary of railroad terms. AS 1943, XVIII, 161-170.

List of words and phrases, abc, with meanings, from U. S. A.

Dávila Garibi, José Ignacio. Algunas disquisiciones acerca del vocablo "tapatio." Filosofía y letras, revista de la Facultad de filosofía y letras de la Universidad nac. aut. de México 1943, VI, no. 11, p. 91-110.

On origin and meaning of this word (most commonly referring to something of Guadalajara or even whole state of Jalisco, Mexico), citing 2

legendary accounts of its origin and verses of folksongs, proverbs and expressions containing this word.

Farfán, José M. B. Clave del lenguaje quechua del Cusco. *Revista del Museo nacional* (Lima) 1941, X, no. 2, 64 p.; 1942, XI, no. 2, p. 249-266.

Quechua-Spanish-English vocabulary, given all 3 ways in separate abc files, very useful for student of Quechua folklore.

Fein Pastoriza, Delia. Esquema para un estudio sobre el lenguaje popular. *Boletín de filología* (Montevideo) 1941, III, 246-264.

Interesting essay in study of crystallized forms of Spanish folkspeech (proverbs, phrases, idioms), of the folk genius and conditions from which they arise, their values and emergence in children's games, songs, etc.

Fein Pastoriza, Delia. Frases figuradas. *Boletín de filología* (Montevideo) 1941-1942, III, 343-351.

General observations on structure and popular origin of these gems of folkspeech: idioms, crystallized and figurative phrases.

Frankenstein, Alfred. California localisms. *CFQ* 1943, II, 41-42.

On use of these words in California, U. S. A.: *stage, jitney, laundry tray, ranch, irrigate, ranch egg, wheat bread, colored chicken*; and on accent in *rodeo*.

Fucilla, Joseph G. Anglicization of Italian surnames in the United States. *AS* 1943, XVIII, 26-32.

Translations, dropping final vowels, analogic changes, French influences, decompounded and other clipped forms, phonetic respellings. 2 forces work for Anglicization: non-Italians make such names conform; Italians tolerate or deliberately make such changes.

Gómez Haedo, Juan Carlos. Origen del "che" rioplatense. *Boletín de filología* (Montevideo) 1941-1942, III, 319-326.

Derives it from Castilian *ce*, found in *Celestina* and on through Golden Age, used as call to attract person's attention, and cites doublet developments like *cisme* and *chisme* from *cimice*, but ignores chronology of this development and has no proof of one of type *cisme* to *chisme* nor a *che* doublet contemporary to *ce*. I still suggest Galician *che* from Latin *te*, used as pleonastic dative.

Hall, Robert A. Vocabulary of Melanesian Pidgin English. *AS* 1943, XVIII, 192-199.

Analysis of origin of words used in this trade jargon of natives and Whites in New Guinea, Bismark archipelago and neighboring island groups, and Solomon islands.

Hoy, William J. Chinatown devises its own street names. CFQ 1943, II, 71-75.

Notes on 10 in San Francisco, California, U. S. A., that differ from their official names, with conjectures on their origin.

Huddle, Franklin P. Baseball jargon. AS 1943, XVIII, 103-111.

Explains colorful terms of this typical American sport, used among its players in U. S. A., a number of which have spread into common usage.

Kany, C. E. Temporal conjunction *a lo que* and its congeners in American Spanish. Hispanic review 1943, XI, 131-142.

Considers its use in various Spanish American dialects.

Kany, C. E. American Spanish *amalaya* to express a wish. Hispanic review 1943, XI, 333-337.

Traces currency and variants of this curious semantic development through Spanish American folkspeech: *ah mal haya* gives *amalaya*, equivalent to *ojalá*; and *amalar*, to *anhelar*.

Lillard, Richard G. Evolution of the Washoe zephyr. AS 1943, XVIII, 257-260.

Tall tales of potent and freakish whims of this sudden violent desert wind of west Nevada, U. S. A., gleaned from journalistic lit. of 1860's.

Lomax, Ruby Terrill. Negro nicknames. TFSP 1943, XVIII, 163-171.

Cites 2 to 3 hundred of different types and origins from a collection of 6 or 7 thousand made by John and Alan Lomax, chiefly in prison camps of southern U. S. A.

McAtee, W. L. Rural dialect of Grant county, Indiana, in the 'nineties. Privately printed 1942. 81 p. supplement 10 p.

Magalhães, Basílio de. Africanismos. CP 1942, II, no. 22, p. 156-160.

Banana, candombe (candomblé), mandinga, monjolo: surveys previous discussion on these words, their use in Portuguese of Brasil and Spanish of other South American countries, and ascertains their African origin. In note at end cites various folklore articles recently received.

Magalhães, Basílio de. Filología folklórica: amerindianismos. CP 1943, III, no. 23, p. 88-92.

Examines Tupí Indian origin of Brazilian place name *Caxambú* and *marabú* 'halfbreed of White-Indian parents.' Misc. comments on recent folklore pubs.

Malaret, Augusto. Un pecadillo de la Academia española de la lengua. Boletín de filología (Montevideo) 1940, III, no. 15, p. 149-151.

Criticism of Spanish academy's policy of dealing with Americanisms.

Malaret, A. *Semántica americana; notas.* Cataño, Puerto Rico, Imprenta San José 1943. 128 p.

Peculiarities of American Spanish: word formation, verbs, adverbs, interjections, meaning, spread and survival of Americanisms from Fernández de Oviedo's *Historia general y natural de las Indias* 1535 and Herrera's *Descripción de las Indias occidentales* 1601, tendencies of folkspeech in pronunciation and morphology common to various countries, and borrowed words, especially from modern English.

Malaret, A. *Españolierías.* Universidad Católica Bolivariana (Medellín, Colombia) 1943, IX, no. 29, p. 11-33.

Abc list of words, their meaning and region, selected at random from pub. dialect vocabularies of various regions of Spain, for the pointed consideration of those purists who would restrict to a minimum American contributions to general Spanish vocabulary.

Martínez Vigil, Carlos. *El pretendido idioma argentino.* Boletín de filología (Montevideo) 1941, III, nos. 16-17, p. 237-241.

Defends unity of Spanish language, and cites parallels in Spanish dialects for most traits of so-called "Argentine" language.

Martínez Vigil, C. *El habla de mi tierra, por el sr. Rodolfo M. Ragucci; glosa del prof. . . .* Boletín de filología (Montevideo) 1941, III, nos. 16-17, p. 242-245.

Defends so-called "vulgarisms" by citing parallels from Spanish authors.

Maurer, David W. *The argot of the faro bank.* AS 1943, XVIII, 3-11.

Abc list of nearly 100 words and phrases explained from this fairly old (c. 200 years) and popular American gamblers' field, some of which have become generalized.

Navarro del Aguila, Víctor. *Folklore peruano: literatura i lingüística, a) insultos populares, b) vocabulario tetralingüe.* WP 1942, II, nos. 11-14, p. 5-8.

Indian texts, literal and free Spanish translations and explanations of 10 insults, with general analysis, from Huamanga, Peru. List of 38 words in Spanish, Chinchai simi, Kcosko simi and Aimara simi, with observations.

Navarro Tomás, Tomás. *Cuestionario lingüístico hispanoamericano, I: fonética, morfología, sintaxis.* Buenos Aires, Coni 1943. 113 p. (Instituto de filología. Facultad de filosofía y letras. Universidad de Buenos Aires.)

Lists 518 points for field worker to look for, with examples; also general advice on procedure. Should prove a fine stimulus and guide to work in Spanish American folkspeech.

[Osorio, Pedro Miguel.] Expresiones del caló salvadoreño. Boletín oficial de la policía (San Salvador) 1942, XI, nos. 123-124, p. 39-43; nos. 125-126, p. 27-31; 1943, XII, nos. 127-128, p. 38-41.

Abc list of Spanish words and phrases current in underworld slang of Salvador, with meanings, by a police agent. In behalf of this contribution, see Rafael González Sol, Folklore salvadoreño auténtico, in Diario de hoy (San Salvador) Sept. 15, 1943, VIII, no. 3070, p. 6.

Oswald, Jr., Victor A. 'Voiced T' — a misnomer. AS 1943, XVIII, 18-25.

Admits *d* variants, but all have same basic pattern and are not distinguished by folk, hence no reason to set apart "voiced *t*."

Padrón, Alfredo F. Arcaísmos españoles; comentarios a la obra del dr. Carlos Martínez Vigil. Boletín de filología (Montevideo) 1940, III, no. 15, p. 152-167.

Comments on numerous words, as to their meaning and pronunciation in Cuba.

Pearce, Thomas M. New Mexican folk etymologies. P 1943, L, 229-234.

Río de las ánimas perdidas en purgatorio to Purgatoire to Picketwire. L'eau de mort to Lo de Mora to Mora. U. S. Hill. "Simmer on" to Cimarrón. "Sock a row" to Socorro. "Lam the tar" to Lemitar. Pie Town. "Green grow" to gringo. Greaser. Belén. Gives stories supposed to account for these names.

Plath, Oreste. El sentido oceánico en el hablar del pueblo chileno. Revista de la marina mercante nacional 1943, no. 34, p. 7-8.

Sea terms that have come ashore and acquired new meanings and established themselves in proverbial phrases and comparisons among the Chilean folk.

Reichard, Gladys A. Imagery in an Indian vocabulary. AS 1943, XVIII, 96-102.

Coeur d'Alene language of Idaho, U. S. A.

Rojas Carrasco, Guillermo. Chilenismos y americanismos. Valparaíso, Chile, Dirección general de prisiones 1943. 229 p.

Rositzke, Harry A. Articulation of final stops in general American speech. AS 1943, XVIII, 39-42.

Is weak, with little or no explosion, in both voiced and voiceless forms, which is not surprising.

Rothenberg, Julius G. Some American idioms from the Yiddish. AS 1943, XVIII, 43-48.

Futz, A.K., pisher, make with, fooley, canary, not know from nothing.

Saavedra, Alfredo M. El "caló" de la delincuencia y la expresión sexual. ASFM 1941 (pub. 1943) II, 23-38.

Abc lists of words and phrases from underworld and sex slang, interpreting former as defense mechanism, latter as inferiority complex.

Sawey, Orlan L. Pipe-line diction. TFSP 1943, XVIII, 200-204.

Explains various words and phrases current among pipeline maintenance crews.

Schiebeck Pintos, A. L. Indigenismos explicados por el idioma caingang. Boletín de filología (Montevideo) 1941-1942, III, nos. 18-19, p. 373-376.

Sebeok, Thomas A. German travellers and language in America. AS 1943, XVIII, 279-282.

Calls attention to these travel accounts as source of information for U. S. A. folkspeech of late 18th and early 19th centuries, and disposition of their writers toward language problems of German immigrants in U. S. A.

Shewmake, Edwin F. Distinctive Virginia pronunciation. AS 1943, XVIII, 33-38.

Chiefly on *ai* and *au* before a voiceless consonant and qualities of *o*. Distinguishes 2 general types of pronunciation in Virginia: eastern and western.

Silva Valdés, Fernán. Vocabulario de uruguayismos; para una antología de las obras poéticas del autor. Boletín de filología (Montevideo) 1941, III, nos. 16-17, p. 276-281.

Abc list of 74, with meanings.

Spalding, Walter. Com respeito ao uso da palavra "macanudo." Boletín de filología (Montevideo) 1941-1942, III, nos. 18-19, p. 352-354.

Reports this popular word of folkspeech of Plata region is also current in Rio Grande do Sul, Brasil, meaning 'strong' and has spread to São Paulo and Rio de Janeiro. Believes it is of Guaraní origin: *macana* 'club.'

Springer, Otto. Study of the Pennsylvania German dialect. Journal of English and Germanic philology 1943, XLII, 1-39.

Survey of studies in this field, with bibl. of 173 items.

Storni, Julio C. Nombres guaraníes de tribus; interpretaciones y comentarios. Boletín de filología (Montevideo) 1940, III, no. 15, p. 177-184.

Etymological essay to determine origin of *chiriguano*, *chaná* or *guaná* or *huaná*, *guarayú*, *timboé*, *caracará*, *charrúa*, *minuane* or *magnuane*, *guenóa*, *mbayá*, *guaycurú*, *payaguá*, names of Plata tribes current also in Spanish.

Strube E., León. Técnica etimológica y etimología andina. Cordoba, Argentina, Imprenta de la Universidad 1943. 49 p. (Universidad nac. de Córdoba. Pubs. del Instituto de arqueología, lingüística y folklore "Dr. Pablo Cabrera," III.)

Outlines system of investigation of words written, by paleographer, spoken, by folklorist, then by phonologist, finally by etymologist. Examines traits of various Andean Indian languages, and reaches conclusions on their phonetic similarities and differences.

Sylvester, A. H. Placenames in the northwest. AS 1943, XVIII, 241-252.

Vivid letter of a supervisor of U. S. A. forest service in finding and inventing names when mapping little known places.

Tresidder, Argus. The sounds of Virginia speech. AS 1943, XVIII, 261-272.

With summary of historic-geographic influences in this region of U. S. A.

PROVERB

Altrocchi, Rudolph. Professor Source. CFQ 1943, II, 299-301.

Shows some sayings, which seem to have a modern and local flavor, really have an old tradition in world folklore.

Carrizo Valdés, Jesús María. Los refranes y las frases en las coplas populares. Buenos Aires, Instituto de cooperación universitaria, Cursos de cultura Católica 1941. 54 p. (Pubs. del depto. de folklore.)

Cites 61 Argentine proverbs and phrases, abc by first word, and quatrains containing them from folksong collections of Carrizo and Lullo of north Argentina, Draghi Lucero of Cuyo and Furt of Plata regions of Argentina, often with explanation of meaning and reference to parallels in Spain and other Spanish American countries. For the proverbs and phrases, he draws on some 2,500 items he collected in Rioja and Catamarca, Argentina, and intends to publish.

Clough, Wilson O. A neglected American myth-man. CFQ 1943, II, 85-88.

Myth-man is "the fellow" in "as the fellow says," appended to many proverbial and other expressions of folk flavor, hardly to be associated, as indicated in a long editorial note, with the Wellerism in which one is led, usually unexpectedly and hence with comic effect, from the quotations into the varying specific situations of the speakers, which is functionally quite different from the studied impersonality which makes the unvarying, self-same "fellow" so useful.

[Colman, Narciso R.] Folklore guaraní: ñe'engá rovĩ (refranes verdes); diccionario carape; ogüerécó va jhetá pucá sororó; 3. ed. corregida y aumentada; para hombre solamente. Asunción, Colección Rosicrán 1942. 56 p.

Some 400 vulgar proverbs, abc by first word, in Guaraní, untranslatable, to preserve this portion of Paraguayan proverbial lore which otherwise might be lost.

Malaret, Augusto. *Paremiología americana.* Universidad Católica bolivariana (Medellín, Colombia) 1943, IX, no. 33, p. 347-377.

List of proverbs abc by keyword, names of countries in which they are found, explanation of their meaning and of words of Indian origin in them. Proverbs from Spain current in America are excluded; only those thought to be of New World origin are included. Compiler is to be praised for listing by keyword and explaining meaning, practices not followed by many. More specific data on provenience should appear.

RIDDLE

Brodeur, Arthur G. and Taylor, Archer. The man, the horse, and the canary. CFQ 1943, III, 271-278.

Traces California riddle "What has 8 legs, 2 arms, 3 heads and wings?" back to England, citing 17th century and Exeter Book variants. Concludes with general remarks on current riddle pattern which describes members of seemingly impossible creature.

Halpert, Herbert. Negro riddles collected in New Jersey. JAF 1943, LVI, 200-202.

19 texts, from South Tom's river, New Jersey, U. S. A.

Hudson, Arthur Palmer. Some folk riddles from the South. South Atlantic quarterly (Duke university, Durham, North Carolina, U. S. A.) 1943, XLII, 78-93.

Texts of 57 riddles, with some general remarks on their background.

Jijena Sánchez, Rafael. *Adivina adivinador*; 500 de las mejores adivinanzas de la lengua española, sel. por . . . Buenos Aires, Albatros 1943. 200 p.

500 Spanish texts, with answers at end of book, selected from cited pub. and ms. sources of Spain and Spanish America, for children.

Rickard, J. A. Riddles of Texas Mexican children. TFSP 1943, XVIII, 181-187.

Spanish texts and English translations of 34.

Taylor, Archer. The riddle. CFQ 1943, II, 129-147.

Excellent general survey of riddle form. Slightly expanded form of chapter prepared by author for folklore handbook.

Taylor, Archer. Attila and modern riddles. JAF 1943, LVI, 136-137.

Cites modern east European riddles of pattern of proverb "Grass will not grow where Attila's horse has trod." Says riddles explain the proverb, while it indicates their age.

BOOK REVIEW

Harnett T. Kane. *The Bayous of Louisiana*. New York, William Morrow & Co., 1943.

This book gives us an interesting and readable account of the regions of southern Louisiana, describing its bayous, marshy areas, and French population. In somewhat glowing terms, Mr. Kane tells about the Delta country, "Eden" of Louisiana, and about the settlers around Grand Isle, along the coast. He presents, however, a very realistic and sympathetic picture of the "forgotten" inhabitants of *l'Île à Charles*, a small island settled by French and Indian descendants.

He also speaks of the Spanish settlement of Delacroix in St. Bernard Parish — a very interesting folk group about whom little had been previously written. Mr. Kane assumes that these people from the Canary Islands were formerly peasants. It is likely that they were fisherfolk who continued their pursuits in Louisiana, carrying with them the tradition of "Isleños" or Islanders.

Although this volume is often wordy and superficial, it furnishes a good narrative sketch of the Lafourche and Teche regions. The work is illustrated with attractive photographs, together with drawings by Tilden Landry, New Orleans artist.

Folklorists will find this book a valuable work in Louisiana folklore, since it is the first general account covering the field. It represents a departure from the many so-called "popular" local color books about these areas. Mr. Kane does not bore his reader with long passages of spurious dialect, but only intersperses such few expressions as give force and effectiveness.

Calvin Claudel

University of North Carolina

ANNOUNCEMENT

The Fourth Annual Western Folklore Conference will be held at the University of Denver, July 20, 21 and 22, 1944. In addition to contributions by Colorado students of folklore, papers or talks are being planned by such well-known scholars as B. A. Botkin, of the Library of Congress, Professor S. B. Hustvedt of the University of California at Los Angeles, Professor S. I. Hayakawa of the Illinois Institute of Technology, and Professor John Ashton of the University of Kansas.

As a feature of the Conference Ernst Bacon will conduct a performance of his opera, *A Tree on the Plains* — the libretto by Paul Horgan. This opera is based upon the folk ways and the folk speech of the people of the Southwestern Plains.